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Books, papers and letters intended for the editor should be addressed *Brownson's Quarterly Review*, Elizabeth, New Jersey. Subscriptions must be addressed to

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jan1-tf

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The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

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Vacation at College	40.00

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All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

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VOL. II. SAN FRANCISCO, JANUARY 4, 1873. NO. 17

EDITORIAL NOTES.

HOW fleeting is time! It seems but a day since we welcomed in the year of our LORD 1872; and it is gone. Whatever it has brought of pleasure or of sorrow to the inhabitants of earth, has passed into history. A great majority of all those now living upon the earth will soon forget all the incidents of the year. A few have realized so much pleasure that they will look back upon it as a bright oasis in the journey of life. But to many it has brought such bitter calamities as to cause the heart to throb with pain at the mention of the date. Death, who enters without ceremony both the hovel and the palace, the terrors of whose onward march can only be relieved by faith in HIM who met the grim monster on Calvary, and robbed him of his victory, has walked with remorseless tread among the sons of man, and has marked the date 1872 indelibly upon many a throbbing heart! Even those who have a firm reliance upon the promises of CHRIST, and who can praise and glorify the LORD in the hour of affliction; who can say, with reverence and love, "The LORD giveth and the LORD taketh away; blessed be the name of the LORD," can not escape deep, bitter anguish as they see the forms of loved ones placed beneath the sod, to become the food of worms! As we look back over the incidents of the dead year, and note how fleeting has been its pleasures, how lasting the pain it has brought, let us school our hearts to a firm reliance on GOD, and prepare ourselves to receive the sorrows of the coming year with Christian fortitude; and continued blessings, with thanks to ALMIGHTY GOD. That the New Year may bring unalloyed happiness and prosperity to each of our readers, individually, is our earnest prayer; that it may bring the triumph of GOD'S Church, and see the Holy Father delivered from the hands of his enemies, let us, with united voice, petition the throne of the MOST HIGH.

THE Virginia ghost is exciting some considerable comment at the East. The *Freeman's Journal*, of December 21st, publishes a long letter from Rev. F. W. SMYTH, of Geneseo, Ill., in which the writer, in a very undignified manner, "pokes fun" at the simplicity of Fathers MANOGUE and NULTY. *He* would have done wonders. He thinks AGNES a ventriloquist, and intimates that Father MANOGUE "does not know that ventriloquists do not move their lips nor the mouth at all, nor do they speak from the stomach, as the word implies, but they articulate sounds and syllables by means of the upper part of the throat, palate and tongue." We can not vouch for Father MANOGUE'S knowledge of ventriloquism, but he knows how to be a dignified *gentleman*, and his course throughout this affair has been marked with great prudence. To the public he has given *facts*, not hastily-formed opinions. We have no where seen Father MANOGUE'S opinion of the matter, except that he was satisfied that there was no human machinations attending it—that the girl and her people were honest. Of this we felt confident from the first. If Father MANOGUE has made up his mind about what produced the phenomenon, he has not, so far as we have seen, intruded his opinion upon the public. When he does, we think he will be prepared to maintain any position he assumes. Although the *Journal* devotes a column to the explanation of the phenomenon, we do not think the publication of so uncourteous a letter from one priest of another calculated to do any good. Father SMYTH is, probably, just out of college, and feels his "smartness" hurting him, as many young men do. To Father NULTY'S statement, that he could not tell where the voice came from, he says: "I wonder did he make sure there was no one in the cellar beneath, nor in the cockloft above, nor in the premises around, when the spirit spoke? If not, what does his investigation amount to? Is he or any of the other witnesses, conversant with the language of the speaking-trumpet? Did they examine the wall of the chamber to make sure no sounding-tube ran through them, and no mechanical contrivance suitable for spirit-rapping?" Now, had *he* been there he would have ripped up the floor and the cockloft, and exposed any amount of contrivances suitable for spirit-rapping.

THERE is a prevailing idea that, in this "fast" age, especially in this "fast" State, people do not pay much attention to their religious duties. Of the fact that there are many professed Christians who do not, we are painfully aware—that there are many who do not satisfy their own consciences in this matter we also know; but there are more who attend to their religious duties than many suppose. A single church in this city—where there are eleven regular churches, besides the various chapels connected with schools, etc., where communion is given—has given, during the year 1872, nearly eighty thousand communions! An average of over fifteen hundred a week! Notwithstanding the rain was pouring down, both on Tuesday evening and Wednesday morning, there were two thousand communicants at this one church on Christmas morning. So there is some Christianity—some Catholicity in California. This is good, but let us all contribute toward increasing the numbers at each of the churches during the year just dawning upon us. Carelessness prevents many from attending to this most important duty who know and feel its vast importance; who know the strength it gives to resist temptation, and to bear, more cheerfully, the trials of life. When another New Year comes upon us, let us not feel that, during the year, we have been careless of so important a duty.

THE *Bulletin*, of this city, quotes, from a correspondent of the Cincinnati *Commercial*, suggesting the adoption of stationary steam fire engines, with a separate line of water-pipe, to be used only for fire and public purposes. He proposes that on each 250 feet of this line shall be located one fire-hydrant, with hose attached, ready for instant use, to be fed from powerful stationary engines, so situated that one will suffice for a fire district embracing ten to fifteen miles of water-pipe, the engines to be triplicate in construction, each capable of pumping two million gallons of water daily, against a hydrostatic pressure of 200 pounds per square inch. It is estimated that the power of this machinery would be ample to drive water through the hose attached to each hydrant, at the same time, to a height of 200 feet on any one mile of pipe, practically making each fire hydrant a stationary fire engine, and equal in volume of water thrown from thirteen first-class portable engines. The special advantage claimed for this system is the saving of time, economy of horse and manual labor, greater certainty, power and constancy of machinery. Our San Francisco contemporary thinks this might be good for a city possessing an abundant water supply, under municipal control, but doubts its advantage for a city like San Francisco. It strikes us that it is the very thing this city requires. Why could not these powerful stationary engines be employed, when there was no fire, in pumping salt water into large reservoirs on Telegraph, Russian and Rincon hills, to be used not only in cases of fire, but for washing out the sewers? As a sanitary measure it would be worth all the outlay. For nearly all the purposes for which the city needs water, the salt would be much better than the fresh; it would be cheaper, for after the engines were purchased, the reservoirs built, and the pipe laid, the expense would be trifling. We throw out the suggestion for what it is worth. Is it worth considering?

IN the general slander and misrepresentation of the Church, it is a matter of agreeable surprise to find a liberal sentiment expressed where we least expect to find it. From Beecher and a very few other Protestant divines we occasionally get a candid admission regarding the virtue of Catholicity, but we were not expecting such from the Rev. Dr. BELLOWS. In his essay on Sunday observances, printed in the *Liberal Christian*, he makes the following remarks, which we feel like giving a prominent place, and making one large credit to the Doctor's side: "It is a day, perhaps, even more welcomed and prized in Catholic Europe than in Protestant America, because freer from gloom and conventional restraints. Nor is it necessarily less religious for being more connected with public recreation; for its innocent pleasures are sometimes brought under the protection of its piety, and its priests share them. Before we hastily and with spiritual self-complacency condemn the European and Catholic uses of Sunday, we must recall the religious uses the Roman Church makes of the other days of the week. When Protestant churches are kept open all other days as well as on Sundays, and public prayers are daily celebrated in them morning and evening, and Protestant Christians are found going by early dawn to divine service all the days in the year, as Catholic peasants do, it will be time enough for them self-righteously to condemn the foreign and Roman freer use of Sunday."

ONE of our most valuable interior exchanges, the *Kern County Courier*, quotes from a Florida paper the statement that one orange orchard, of nine acres, in that State, yielded, in one year, 800,000 oranges, which were sold for three cents each, giving a gross return of $24,000, and adds: "This is encouraging to California farmers who have gone into the business of orange culture. There is no doubt they can be grown any-where in the Great Southern Valley. They are raised as high up in the mountains bordering it as Sonora, and are abundant, of native production, in that town. They have a little thicker skin than those grown at Los Angeles, but are said to have a finer flavor." Our contemporary should have known that good oranges will grow as far north as Red Bluff almost as well as at Los Angeles. Mr. WOLFESKILL, on Putah Creek, Solano County, raises a great quantity of the very finest oranges. Many of the gardens in and around Marysville have produced them successfully for many years; and even at Bidwell's Bar, on Feather River, just at the foot of the Sierra Nevada mountains, the very best of oranges are grown. There is no doubt but the orange crop would prove most profitable in almost any portion of California.

IRISH native politics is a matter in which the GUARDIAN does not propose to mix, any more than in American politics. The BURKE-FROUDE controversy, however, has elicited so much interest among all classes, especially among Catholics of all nationalities, that we shall, perhaps, be compelled to give it some further notice, even in the wide range it is taking. We believe, of course, that Father BURKE is a true Irishman, that every pulsation of his heart throws out a warm, generous love of country. We believe, moreover, that his judgment of what can be, and what ought to be done, is as good as that of any other man. We shall not, however, enter into any controversy that shall be purely political in its character. If any one shall connect the Church with these affairs, and shall attack her, we shall feel at liberty to discuss the question to that limited extent—the same as we discuss German politics. In our department, "The Spirit of the Catholic Press," we may, from time to time, give the opinions of leading Catholic papers on the subject.

THE King of the Sandwich Islands is dead, and it seems that the inhabitants don't care to maintain the expensive luxury of royalty any longer. "DRUNKEN BILL" is heir apparent to the throne, but his chances of being able to occupy it are described as slim. In order to be on hand in time, the Government dispatched, this week, the flag-ship *California*, having on board Gen. SCHOFIELD and Gen. B. S. ALEXANDER, empowered, we suppose, to negotiate for the annexation of the Islands to the United States. This would be a most valuable acquisition, and would have a good effect on the business of the Pacific States.

SEVERAL of the European governments seem disposed to push the matter of the persecution of the Church to the farthest extent. The HOLY FATHER had occasion to criticize the action of the German Government in regard to Church maters; and a pretext is made for further persecutions. A Berlin dispatch of December 30th, says: "The journals at Koenigsberg and Posen have been threatened with immediate confiscation, if they publish the insulting references to Germany in the recent Papal allocution. The Charge d'Affairs of the German Legation at the Vatican will probably be instructed not to attend the reception of the diplomatic body by the Pope, on the first of January, on account of the allocution." And another of the same date is as follows: "The German Charge d'Affairs informed Cardinal ANTONELLI, last week, that he had been instructed to take unlimited leave of absence. He has since closed the legation, and left for Berlin." The old fable of the wolf picking a quarrel with the lamb that came to the same brook to drink is very applicapable to this case. The wolf came to the stream many yards above the lamb, but he snarled and snapped at the lamb, and insisted that it muddied the water his wolfship had to drink; and, on

this pretext, sought the lamb's life. Well, the HOLY FATHER has no armies to fight his battles, but, with a firm reliance on the promises of ALMIGHTY GOD, the glorious old man can afford to hurl defiance in the teeth of power. Let us, children of the Church, never forget him in our prayers. Some people doubt the efficacy of prayer, but here we have prayer against the sword. Are there any Catholics who doubt the result? Remember the remonstrance of our DIVINE LORD: "Why are you fearful, O ye of little faith?"

WE look with a great deal of interest for the first issue of Dr. BROWNSON'S *Review*, which is promised for this month; the prospectus of which appears in our columns. This will be an invaluable addition to the Catholic literature of America.

SHALL THE MURDERER BE PUNISHED WITH DEATH?

FAR be it from us to demand the blood of any man; but the law on our statue-books providing capital punishment for murder has become a dead letter. The law excluding from jury duty all who have read any thing of the case in newspapers makes it exceedingly difficult to get an intelligent jury; but even when one is obtained, there seems to be a kind of sentimentality which makes it almost impossible to convict, even for the plainest case of murder. Even when, under all these circumstances, a conviction is had, the courts seem to catch, with much avidity at the technicalities of the law, and the greatest criminals go unwhipped of justice because juryman SCHNEIDER'S naturalization papers had a blot upon them, or because Attorney GABB made a speech at the wrong stage of the proceedings. But the worst feature is, that, after all this, the Executive is beset with all manner of petitions and influences for pardon or commutation. People get so in the habit of putting their names to every paper presented, *to get clear of the solicitor*, that, if it costs them nothing, they sign, without question, petitions for the pardon of the worst criminals. Every man's name should be worth something wherever it is placed, whether upon a promise to pay or a petition, and he should be just as careful about signing the one as the other. Our fathers set great store by the right of petition, but we are making a farce of it. We are getting to attach neither importance nor responsibility to it. We have long deplored this condition of thing, but our attention has been more immediately called to it by the commutation of the sentence of one DONOVAN, sentenced to be hanged for the killing of MINCHELL, in Contra Costa County, two years ago. He had worked for MINCHELL, and the testimony we gather from the daily papers is about as follows: At about dusk, DONOVAN, while intoxicated, called at MINCHELL'S house and demanded pay for his work. MINCHELL took his books and showed that he had paid him for all the time he had worked. DONOVAN claimed pay for lost time as well as working time. MINCHELL refused to comply with the demand. DONOVAN made violent threats and went away. He went to Clayton, and, with a companion, continued to drink. The companion owned a pistol, which was pawned. They procured the pistol. DONOVAN showed the pistol during the night, and said he intended to shoot MINCHELL with it. At daylight in the morning, MINCHELL heard a knock at the door. He dressed himself and saw no one. While engaged in kindling a fire he was shot, and died in about five minutes. His wife, who was in an adjoining room, went to him immediately, and asked him who shot him. He replied that it was DONOVAN.

The plea of insanity was, we believe, the sole reliance of the defense, but two separate juries were of the opinion that he was not insane. Governor BOOTH, being appealed to, examined the testimony, but agreed with the jurymen, and refused to interpose the executive authority to save the prisoner. But petitions were put in circulation around San Francisco, which no one, as the Governor remarks, refused to sign. The Stock and Exchange Board passed a resolution asking the Governor to commute the sentence. In his proclamation Governor BOOTH enumerates seventy odd of the principle lawyers, doctors, capitalists, brokers, etc., of the city, sent him by telegraph. We sympathize with the Governor, in the delicate position in which he was placed, and should, had we been in his place, have, in all probability, acted exactly as he did. The reasons given by the Governor are well worthy of our most serious consideration. We quote a paragraph from his proclamation:

> And, whereas, such a manifestation of public opinion, at so critical a time, seems to place me in the cruel position of seeking the life of the prisoner to maintain my consistency; now, therefore, although, after a careful examination of the evidence in the case, I am of opinion that the prisoner had no legal defense to the charge of which he was convicted, and that the only circumstance which should mitigate the penalty fixed by law is the possibility that the mind of the prisoner, at the time of the commission of the crime, may have been in a state bordering on delirium from intemperate drinking; yet, in mercy to myself, out of consideration to the feelings of the petitioners, in deference to what I believe to be public opinion in this case, out of tenderness for human life, and, perhaps, from a lack of moral courage, which is willing to divide the responsibility of a most painful duty, even with those who, from the nature of the case, can not have given the subject that anxious examination which I have myself.

With the particular case of DONOVAN we have nothing to do; we do not undertake to say he was in his right mind at the time of the killing; but people find fault that murder is too common, and that murderers are not punished, who are themselves to blame. The same man who signs a petition to pardon a murderer, the merits of whose case he knows nothing, will, on the next day, join a mob to hang an untried man because the law can not be executed! Every citizen of a country, where the "right of petition" obtains, should learn to value that right. Let him not act as though he thought his name of no more value than that it *counts* one down the column! If we have a law providing capital punishment for murder, let it be executed; if the age has become too enlightened to exact the "eye for an eye," let some other mode of preventing crime be devised. We have no faith whatever in all this insanity. There may be those who have a mania for murder, but this species of insanity should not be encouraged.

PROFESSOR TYNDALL ONCE MORE.

GREAT men seem to be scarce in the United States at present, and we are under the necessity of importing them, as we do our tea and coffee. Not long since, the same ship brought us two of these important personages — Messrs. TYNDALL and FROUDE. The readers of the GUARDIAN have become tolerably well acquainted with both these, and the latter, at least, has been pretty well "used up;" even his partisans admitting his overwhelming defeat. The *Scientific Monthly*, a work that plays BOSWELL to great foreigners' JOHNSON, with great success, gives FROUDE up, but tries to save TYNDALL. The former, according to an article in the January number, deals with the unreal — "he represents the debatable and unsettled in human affairs, and that which will be forever debated and can never be settled." But its favorite, TYNDALL, "settles" all his subjects! We are going to quote from the *Monthly's* eulogy on the Professor:

> Professor Tyndall accepts, as the problem of his life-study, the universe as it is. By the help of all that has been hitherto revealed concerning the order and harmony of Nature, he engages with the living phenomena of the world as it exists around us, and is accessible to all. To understand the present ongoings of the universe, the course and polity of Nature, and the living laws by which we are all enmeshed, is his supreme and immediate task. Not what men have thought in past times, nor what they may happen to think now, but what can be demonstrated, and what all can actually know to be true, is his great concern. Asking no man to take his bare word, he shows us facts that can be recognized, principles that can be proved, laws that can be verified, truths that can no more be resisted than the physical forces themselves. He speaks to us of the order of Nature in its latest and grandest interpretations, and with such force of proof that his crowded listeners are convinced, and assent to his utterances as one man. Multitudes, in our leading cities, have heard him with eager attention; but there has not been a ripple of criticism or dissent even sufficient to indicate his presence among us. This results from the quality of the knowledge he imparts, which is science, or knowledge that can be shown to be true. It is felt that so much, at all events, is gained. So far we can all agree.
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> The question now arises, How far can this platform of solid and irresistible truth be widened? The discovery and organization of this certain knowledge have been the work of the past three centuries, and its further expansion is the great work of the present time. Is it to be equally the task of the future, and is science indefinitely progressive? Is law universal and ascertainable, and are we to go on creating new knowledge of this kind, and reconstructing the older knowledges, until they shall take on the form and character of science? Or, are there limits, and have we reached them? The question, as all must see, is simply one of the extent of the order of natural law—for, wherever there are method and law, there is possibility of science. Professor Tyndall represents, first of all, our sure ground of knowledge, and then its certain and safe extension.

Are we to understand the *Monthly* as intimating that the Professor no longer insists on reducing prayer to a science — on establishing a gauge by which it can be determined just how much prayer is required to obtain a given result? Or does the *Monthly* consider the little opposition which has come from those who have been "superstitious" enough to differ with so learned a man, not sufficiently important to cause a "ripple?"

We have not read any of the Professor's lectures in this country; but if he is equally as illogical in those as in his two articles in the *Contemporary Review*, concerning prayer, then there is not enough of him to entitle him to criticism. Mr. FROUDE, for all that he has been so completely floored, has never advanced an argument so illogical in itself, and so inconsistent with his own hypothesis.

The reason, perhaps, that one of these great men has been so roughly handled, is, that while he entered upon the task of sustaining the servitude of a noble race, which numbered so many greater men than he in this country, the other was content to exhibit his immense learning with the sole view of showing what a great man Professor TYNDALL is, without exciting the ire of any particular people or sect. In this he has been wiser than FROUDE.

In our former articles on this gentleman, we have not insisted on the authority of the Bible, because we are commanded not to cast pearls before swine; neither do we now insist that this gentleman or his echos shall take for inspired a word of that book — but we can not help reminding those gentlemen who are so anxious to get out of the old "powers" of thought that no aspect of Mr. TYNDALL'S proposition is new. The Professor proposes to command those in certain hospital wards that they shall neither pray nor be prayed for; but this same experiment was tried more than two thousand years ago. We read in the book of Daniel that —

> All the princes of the kingdom, the magistrates and governors, the senators and judges, have consulted together that an imperial decree and that an edict be published, That whosoever shall ask any petition of any god or man for thirty days, but of thee, O king, shall be cast into the den of lions.

These, a friend of ours calls the TYNDALLS of King DARIUS'S court. The experiment was tried; one man prayed; the LORD heard his prayer, and his enemies were conquered. We know this class say, "Oh, away with your old Bible!" Nor do we give this reference with any view to bind them with its authority, but simply to remind them that, after all their fuss, they have found nothing new — they are in a very old "groove."

DOES THE CHURCH INTERFERE IN POLITICAL MATTERS?

> Yonder, also, is Rome in America, like Mormonism, seeking for unhallowed ends, political power, working through American privileges for the subversion of American principles, and intrenching herself in this land of the free for future emergencies, while all the continental nations, unable to endure longer her political arrogancy, are pitching her, as a civil power, over their battlements.—*Rev. I. E. Dwinell.*
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> Political affairs belong, according to the order of God, and the *teachings of the Church*, to the province of the secular authority, without any dependence whatever on any other.—*Cardinal Antonelli.*

THE first of the paragraphs above is quoted from a Thanksgiving sermon "preached" at Sacramento by the Rev. I. E. DWINELL, and published in the *Union* of December 21st. The other is taken from the dispatch of his Eminence, Cardinal ANTONELLI—Secretary to Pope PIUS IX—to the Nuncio at Paris, March 19th, 1870. Which is the better authority concerning the teachings of the Church? When the Rev. gentleman's sermon appeared, a correspondent of the *Union* asked him to explain himself more definitely. The correspondent asked him:

> 1st—In what respect does the Roman Catholic Church resemble Mormonism, "in seeking unhallowed ends and political power?" 2d—In what point is the teaching of the Roman Catholic Church "subversive" of a Republic form of government? 3d—When and where did this great Roman conspiracy "subversive" of American principles, originate, and who was its originator? Give authorities, and oblige.

Mr. DWINELL undertakes to explain, and it is this "explanation" that we propose to notice. At the very outset, however, he abandons the whole field, and flies off at a tangent on something else; but we propose to follow him. Were he one of the "small-fry," who, from their very insignificance, are privileged to tread the field of falsehood unchallenged, we should not waste words upon him; but he is counted one of the learned Protestant divines of the Pacific States. We were somewhat surprised at the gentleman's remarks, in the first place, but we were more surprised to find one of his eminent abilities dodging off, after his plump, square charge, and after taking nearly a week to the task, like the ordinary penny-a-liner, on the *school question*. How the action of the Church in this matter is "like Mormonism, seeking, for unhallowed ends, political power," the gentleman does not pretend to show. The *Union*, too, finding its champion unable to sustain himself, closes its columns against any extension of the controversy therein. It gives DWINELL three columns to begin on; gives the "Romish" writer about twenty lines, and then DWINELL nearly another column — but this must close it! But we digress.

Mr. DWINELL asserts that the City or State of New York gave, in nine years, to Catholic institutions — schools, we suppose — some large amount of money — $897,039, he puts it. We have not examined to see if the figures are correct, nor do we care, as it cuts no figure in the question at issue. We challenge the Rev. gentleman to show that Catholics got for schools more in proportion to the children they taught than other schools, or that they got any more to their charitable institutions in proportion to the persons provided for than other institutions. He dodges this point altogether. He intimates that Catholics had political power during these nine years in New York, but he does not charge that they refused to give to others all they asked for themselves. It can not be shown, even by garbled authority. Then all the horrid Catholics did in New York, according to any showing they can make, was, to get equal and exact justice. In fact, one of the "authorities" it cites, to prove his assertions, quoted at the head of this article, is the following, from a "Roman

Catholic layman," writing in the New York *Tribune*. We don't know that the "layman" said it, but he is quoted as follows :

We don't want to mix up with Protestants, and Jews, and infidels in school matters, * * and we want our proportion of the school money, according to the number of our scholars ; and we enter on the controversy with this sole aim and purpose, and we don't want any false issues made about it.

"Here, then," triumphantly exclaims the learned divine, "is a declaration of war against our public free school system !" All on the strength of an anonymous "Roman layman" writing for the *Tribune*, perhaps for a penny a line. Austria is a Catholic country, yet she gives to Protestant schools their exact portion of the school moneys — gives them just what this anonymous "authority" demands for Catholics in America ! But the learned divine does condescend to name us some *newspaper* authority ; he quotes "the leading Catholic paper of New York," the *Freeman's Journal :*

The Catholic solution of this muddle about Bible or no Bible in schools, is, "hands off." No State taxation or donations for any schools. You look to your children, and we will look to ours. We don't want you to be taxed for Catholic children. We don't want to be taxed for Protestant or godless schools. Let the public school system go to where it came from — the Devil.

This sounds something like the editor of the *Freeman's Journal ;* but will the learned gentleman inform us who authorized that paper to speak for the Church ? Catholics claim the right to educate their own children ; it is a part of their religious duties to give them a Christian education, and the genius of our republican institutions proclaims that we shall have that right. While doing this, some of us think it unfair to be compelled to pay for the education of other people's children. If the taxes of every Catholic shall go to sustain Catholic schools, we would never grumble ; or if our schools should get money in proportion to the children educated, we would be satisfied. Catholic Austria does this with Protestant schools, and we have yet to learn that the Protestants there are accused of a desire to subvert the Government because they desire their children to have certain religious training.

But what has all this to do with the gentleman's charge, that "Rome, in America, like Mormonism, is seeking, for unhallowed ends, political power ; " it does not answer the question asked him—it has not the remotest bearing upon it.

Toward the close of his article, however, he gives us a *pretended* quotation from the *Catholic World*. We say pretended, not that we would accuse the Rev. Mr. DWINELL of forging the extracts ; but he must have gotten them second-hand, or the context qualifies them very materially, for we are certain that the magazine alluded to never gave utterance to the sentiments the extracts would seem to indorse. At all events, *it is not Catholic doctrine*, and, as we have always counted this magazine very sound, we *demand* the date and page of the extracts. We give these for the purpose of seeing if any of our readers can remember any such language applied to this or any other government. We charge that a *forgery* has been committed by some one, in this : that if such language ever appeared in it, the connection was entirely foreign to any earthly government, and is sufficiently explained by the context to take away from it any political significance. We quote :

"All legislation in harmony with the organic law is theocratic and divine," and on the showing of this article the doctrines of Romanism are "the organic law," "all in violation or opposition, precisely in the measure and degree of departure, unjust, cruel, tyrannical, false, vain, unstable and weak, and not entitled to respect or obedience. While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church, that is, through the organic law infallibly announced and unchangeably asserted, regardless of temporal consequences."

"The finger of the Pope, like the needle in the compass, invariably points to the pole of eternal truth, and the mind of the Sovereign Pontiff is as certain to reflect the mind and will of God as the mirror at one end of a submarine cable to indicate the electric signal made at the other."

"The will of God is expressed as plainly through the Church as it was through Moses and the tables of the law. It is distinct, definite, intelligible and precise, and we are bound to execute the will thus expressed, and act in the light of the intelligence thus supplied."

This is the only "authority" cited, or the only argument used which, in the least, goes to sustain the position of his sermon or answer the questions propounded. But we deny the authority of any newspaper or magazine to bind the Church to any doctrine, even if the quotation should be correct. No well-informed Catholic ever claimed that the Pope was unerring in political matters, or that the will of GOD concerning the politics of a country was expressed through the Church. We quote from the January, 1873, number of the *Catholic World* (pages 494–5) what we understand to be the doctrine of the Church in regard to the dogma of infallibility :

Some either imagine, through most admirable ignorance, or hypocritically make show of believing, that the pontifical infallibility is a *personal* privilege, in this sense, that it is conferred *on a person who can not err in any thing*, that the Pope is infallible in all that he says and in every thing ; that he could lay upon the faithful the obligation of believing any decision that he might proclaim, whether in the exclusive domain of science or in the exclusive domain of politics, where faith is not at all involved.

The object of infallibility is the doctrine of the faith and of the revealed law. The Church has the deposit of revelation, of the Holy Scriptures, and of tradition ; the Pope is its supreme guardian ; the evangelical promise of infallibility is nothing else than the promise of *fidelity* in the custody of this sacred deposit! When the Pope, or the council united to the Pope, declares that a truth is contained in the deposit of revelation, they do not invent matter, they repeat and discern ; they do not create a new truth, they confirm an old one, and cause new light to beam from it.

Infallibility is, then, not personal in the absurd sense in which the word is used ; neither is it absolute and without limits ; its domain, *which is that of faith and morals*, is clearly marked out by the constitution of the Vatican Council. "According to the perfectly clear text of the decree," say the Prussian bishops who met at Fulda in 1871, "all allusion to the domain of politics is completely excluded from the definition of this dogma." * * * Positive relations between the Church and State have been settled by concordants only ; always, at all periods of history, the popes alone have negotiated concordants with the states; pontifical infallibility has absolutely no connection with concordants, and the Pope, when he signs them, does not speak *ex cathedra*, and as supreme doctor of the church.

The learned gentleman also quotes Dr. BROWNSON, without, however, giving any clue to the work where the language may be found. While we have sometimes differed with the Doctor on some matters outside of Church dogmas, yet, of these matters we have always acknowledged him to be an able exponent. As an offset to Mr. DWINELL'S quotation — which, by the way, for mere curiosity, we would like to find — we quote from chapter VII, page 95, of "Conversations on Liberalism and the Church," by O. A. BROWNSON, LL.D. :

The Church is not the State, nor the framer of its Constitution ; and she has not, and never has pretended to have, temporal authority in the temporal order. She is a spiritual Kingdom — the Kingdom of God on earth — and she leaves to the civil and political order that which God Himself leaves to it — human free-will. She has always asserted the great principles which the American people, more successfully than any other, have carried out in their political constitutions — but it has never been her mission to apply them practically out of her own order. Our Lord did not come as a temporal Messiah. The effort to defend these principles, even in their spiritual application, has raised an almost universal clamor against her for encroaching on the province of the civil power, and are the basis of the principal charges her enemies even now allege against her.

Add to this the declaration of His Eminence, Cardinal ANTONELLI, quoted at the head of this article, for which we are also indebted to the *Catholic World*. If any writer in this magazine has given utterance to any thing different from this, it was upon his own authority, and binds no one.

All authority comes from GOD ! Authority of parents, authority of the Church, and authority of the State. Each of these receive it *direct* from GOD. There may be encroachment, at times, of the one of these upon the other. For instance, CHARLES V saw that those of his subjects who denied the authority of the Church were a turbulent set, and inclined to set all authority at defiance ; therefore he imposed upon his son, PHILIP II, the *political* importance of maintaining the authority of the Church. Now, when the State undertook to punish people for heresy, Protestants of Mr. DWINELL'S school say the State was encroaching upon authority given to —— to —— well, to some indefinite something, *but not to the State !* When the State undertakes to tell us that our children must be educated in a school which ignores GOD, we (the writer) say, as a parent, that GOD has given to us, and to us alone, that responsibility and that authority, and will hold us accountable for the exercise of it. It may be the duty of the State to assist us to carry out this.

No church teaches submission to the powers that be as the Catholic Church teaches it. In fact, some charge her with criminality in this regard ; charge that she commands her children to obedience to wrongful authority. She is, in fact, the great upholder of order. She never seeks change. It is charged by her enemies that she keeps Ireland in subjection to England. It is charged that she was responsible, even, for the long continuance of the reign of terror in France, because "every scoundrel who sat around the green table in the Committee of Public Safety, and agreed to the daily list of victims, was amply invested with legal authority !" To show that the Church always acts the very reverse of any thing like political meddling, we will quote a writer in *Blackwood's Magazine* for September, once before referred to by us :

Whatever counterbalancing merits may be reckoned in defense of the Faith, it seems impossible to doubt that this selfish vice, the vice of guilty resignation, is diligently taught by the Roman Catholic Church, and taught, unhappily, with a success which does not attend its other and more moral efforts. What makes the matter worse is, the people, with the best natural dispositions and the most lively consciences, are precisely those who are the most surely corrupted and demoralized by religion thus misapplied. The very men who, by their station, their character, and their natural goodness of heart, might seem to be the best qualified to stand by their country in her hour of trial, and more than all others exposed to this moral palsy. *If Hampden had been a good Roman Catholic, he would have paid his ship-money.*

Considering the known bravery of the French race, we used always to marvel at the decision taken by the nobles who emigrated when threatened by the dangers of the Revolution ; *but some part, at least, of the required explanation is furnished by the circumstances of their having been bred up as Roman Catholics.*

Bred up as Roman Catholics, and must, therefore, acknowledge the authority of the existing Government ? The writer in *Blackwood's* goes further than we do in this direction. Will the Rev. Mr. DWINELL defend us from the charges made by the writer last quoted ? His charges and the other can not both be true.

"Glittering generalities," such as Mr. DWINELL made in his Thanksgiving sermon, may do to tickle the ear of the bigoted and prejudiced, but when he condescends to enter into particulars, to cite authority, his failure is so complete as to excite our sympathy, even while we comment upon it.

OUR SWAMP AND OVERFLOWED LANDS.

CALIFORNIA has nearly three millions of acres of lands overflowed by the Sacramento and San Joaquin rivers, to such an extent as to render them unfit for cultivation and habitation without reclamation. Most of this is the finest land in the known world. It is, however, little understood, even in San Francisco, and by those who profess to give information on such subjects. *The Resources of California*, a mammoth quarto, published monthly, which professes to give information regarding the material condition of this State, and which has much that is valuahle, if one only knew what matters to depend on, has a long article under the caption we have given at the head of this article. The writer of the article attempts to give some outline of the history of the grant, the manner of acquiring title, as well as the mode of reclamation. The article needs some corrections, and we do not know that it is wide of the province of the GUARDIAN to throw light upon any subject affecting the prosperity of our much-loved California. We have given the subject much attention — having, as a member of the Legislature of 1867–8, written the present State Land Laws, except a few unimportant amendments ; and having, by authority of that Legislature, presented to the next session a report upon the reclamation of the swamp lands of the Sacramento Valley. To come within the limits of a newspaper article, we shall be compelled to be so brief that, to one not having some knowledge of the question, we may be obscure on some points.

As the *Resources of California* says, the lands were granted the State in 1850, to enable her to reclaim them. The grant extended to all the public land States. By the terms of the Act, all lands were granted which were so swampy or overflowed at the planting, growing, or harvesting season as to injure, endanger, or destroy the crops, and thus render them unfit for cultivation without the necessary levees or drains to reclaim them. Owing to our long dry seasons, our swamp lands nearly all become dry some time during the year, and, as a consequence, differ from the land granted by the same Act in other States. This has given rise to more trouble in this State to determine what was properly granted by the terms of the Act than in any other State. Before it was properly settled, the grants of lands covering most of the *tule* lands of the State were made to the railroad companies. This further complicated the matter, as these companies got all the odd sections not settled upon or *previously granted.* California and Nevada have, at different times, sent gentlemen to Congress and the Senate of the United States, known to be the paid attorneys of these companies, and much legislation adverse to the State's interests has been attempted by some of her own members. The howl "swamp land speculators" was raised, and with so much success as to carry off a paper so much — and, we may add, so unreasonably — opposed to the interests of the railroads as the *Sacramento Union*. But the editors of that journal, even while advocating the other side, courteously gave the use of their columns to the writer hereof ; and, as soon as they saw the drift of the proposed legislation, abandoned it. One member of the Lower House, who has since been promoted, went so far as to propose a bill giving these companies a *prima facie* title to all the odd-numbered sections, thus making them defendants in all contests as to the character of the land, compelling the attendance of witnesses, etc., *and, however the case might be determined, make the plaintiff pay all the costs !* This statement seems unreasonable, but we can produce the bill if it is doubted. Contests as to the character of the lands are held before the United States Surveyor-general, and there is no danger of the State getting an acre more than she is entitled to. So much for the grant and its condition.

In order to correct the article in the *Resources of California*, we will now quote it :

The State afterward adopted a system of legislation which

permitted any person to purchase such lands on credit, and provided for the formation, by the purchasers, of districts comprising all the land in one body, which was susceptible of reclamation, by one system of dykes, levees, and drainage ditches. The people of the district were authorized, at meetings held for the purpose, to agree upon a plan of reclamation — usually based upon the report of engineers employed to examine the locality, and devise the best and cheapest mode — and then to elect trustees to superintend the work, and levy assessments upon the land to raise the money to meet the expenses. Meantime, the money paid for the land and the interest on deferred payments was to go into the fund for this purpose, and be credited upon the price of the land. When the reclamation is completed, or when $2 per acre has thus been paid toward the work, the purchaser obtains a title to his land. If the cost of reclamation exceeds $2 per acre, the remainder is raised by an assessment of so much per acre upon all the lands in the district as often as required. Subsequent repairs are made in the same manner.

The mode of obtaining title was as follows: The person desiring to obtain a tract of swamp or overflowed land, had it surveyed by the County Surveyor of the county in which it was situated. This officer reported his survey to the State Surveyor-general, with a certificate that the land was of that character. The applicant, with the survey, filed his application for the land in the office of the State Surveyor-general, and paid the necessary fees. That officer then applied to the General Government, at the U. S. Land Office in Washington, for that tract of land. If the survey was correct, and the land of the character stated, the United States Land Officers certified the land over to the State of California, as a part of the land granted to it, and the State then gave the applicant his certificate that he was entitled to receive a deed for the land on making his other payments and complying with the other requirements of the law.

In 1855 the Legislature passed an Act selling the swamp land at one dollar per acre, entirely on a credit; the purchaser paying only ten per cent. per annum interest in advance. The money thus secured went into the general State Fund, no Swamp Land Fund having been created. In 1858, we think it was, some action was had looking to the reclamation of the land, and a Board of Swamp Land Commissioners appointed. Not much of any thing was done, however, until 1861, when Hons. B. B. REDDING, A. M. WINN and WILLIAM J. HOOTON were appointed a Board of Commissioners to attend to reclamation. Districts were formed, and the proceeds of the sale of lands in each district were set apart for work done in the district. Warrants for the balance were issued, which run some of the districts almost hopelessly in debt. A great deal of money was expended under the direction of this Board, but no good result whatever was attained. Acts and amendments to Acts accumulated, until, in 1867–8, it was exceedingly difficult to tell any thing about what the land was; and, at this time, a new Act entirely was drawn for all State lands, and all the others repealed by title. The enumeration of these Acts occupies more than a page in the statute-book.

The Act of 1868 threw the whole matter of reclamation into the hands of the owners. They might, with the consent of the Board of Supervisors of the county in which the land was situated, form reclamation districts, elect trustees, levy assessments on the land, and, in fact, do every thing necessary to sustain the land, and keep the works in repair. The land was sold at one dollar per acre as before—twenty per cent. of which was required to be paid in advance. As soon as a settlement district was formed and work commenced, the interest on the deferred payments ceased, and when the land was completely reclaimed, and had stood the test of three years, the final payment was to be refunded and patents issued to the purchasers. The last Legislature provided that when two dollars per acre had been expended in works of reclamation patents might issue. The *Resources* says, that when more than two dollars per acre is required for the settlement, the remainder is raised by assessment of so much per acre on the land. Where does he get his two dollars? It is all raised by assessment, except where parties have paid the State in full, in which case the Trustees of a district can make eighty cents for the purpose of reclamation.

The paper above quoted is entirely wrong about the manner of acquiring title. The party wishing to purchase, files his application with the County Surveyor, who must make and return a survey of the land to the Surveyor-general of the State within thirty days. The applicant files nothing in the State Surveyor-general's office. If the Surveyor-general finds that the land has been segregated as swamp by the State, or by the United States Surveyor-general, and that the work has been correctly done he approves the survey, returns it to the County Surveyor, who records the approval, and returns the survey to the party, who is required to make payment within fifty days from the date of approval. The Surveyor-general does not apply to the United States Land Office for the land before approving a survey or issuing a certificate of purchase.

The *Resources of California* next quotes, from the report of Surveyor BOST, the opinion that "it is very unfortunate for our State that our whole territory is not of this character!" This is as unwise a thing as the General ever said, and should not be repeated by journals trying to get people to come to this State. The editor then writes at random about the reclamation of these lands. They *can* be reclaimed; but they will not be until people quit doing a little work merely for the purpose of selling the land to the uninitiated. It may all be reclaimed as a whole. The little "fattening" work that has been done amounts to nothing. Whenever men who have plenty of money that they can spare from speculation get hold of a majority of *all* the swamp lands in the San Joaquin and Sacramento valleys, and will join in one comprehensive plan; or, whenever we can have a Legislature with brains enough to know the interest of the State, and with honesty and courage enough to work for that interest, we may expect to see this three millions of acres of magnificent land all under cultivation. This would also double the present wealth of the State. The State should offer every possible encouragement toward having this work done. She could almost afford to reclaim it and give it away.

THE CHURCH IN THE UNITED STATES.

ST. BONIFACIUS, PHILADELPHIA.—Last Sunday was one of more than ordinary importance with the German Catholic population of Philadelphia. The new Church of St. Bonifacius, at Mascher and Diamond streets, was, through the untiring exertions of its zealous Pastor, Rev. John W. Gerdemann, completed sufficiently far to be dedicated, and the announcement was received with delight and general interest. Preparations were at once set on foot for the proper celebration of the event, and the various societies of the German Churches were not slow in convening their members, and resolving to attend with music and banners. Hence, when the day itself came, these organizations turned out in full force, to give additional *eclat* and impetus to the glorious occasion.

That our readers, who were unable to be present on Sunday last, may have, at least, an approximating idea concerning this new structure, we will say that it is, in dimensions, 148 feet long and 87 feet wide. Elegant in its details and substantial in its construction, it will be, when finished, a credit to the architect, A. Thalberg Hoehl, and reflect the highest honor on the pastor, through whose exertions it is being built. The façade of the church, which is Gothic in its design, is remarkably beautiful; the material used being Connecticut and Trenton stone, cut and finished in the most workmanlike manner. The main entrances, over which rises a lofty belfry, are chaste and admirably proportioned, and, with the windows, by which they are surmounted, make a fine architectural effect. Upon entering the body of the church, the eye is immediately carried to the Sanctuary, with its ribbed and grained canopy, and its stained-glass windows, with their rich mullions and fine drapery.

On the sides of the edifice will be ten windows, with highly carved walnut frames, which will, in a short time, be filled with stained glass of the richest kind.

In the nave of the church are ten clustered columns, whose caps support the heavily moulded ribs of the main ceiling. At the conjunction of these ribs are rich studs of the finest stucco work.

The choir gallery is ample and spacious, there being abundant room for the placing therein of a grand organ. The front of the church is remarkable for architectural beauty. The entrances are crowned with Gothic hoods, beautifully carved, and flanked on either side by columns with rich caps and boldly wrought vases. Over the main entrance is a grand and imposing window which, with two others of smaller dimensions, constitute one of the most effective features of the whole structure. On the angles, at either side of the front, are massive buttresses, surmounted by rich fineals, connected at the top by a well-proportioned battlement, adorned by panels of the richest designs. It is the intention of the architect to place over the main portion of the front a graceful and lofty spire many feet high. When the spire is finished the entire structure will be one of the most perfect of this style in the city; for the architect has not, as is often the case, taken pieces of different orders, but he has made it what it should be, a Gothic design in all its purity. He desires to excel, in fact, in what is known as the Gothic style of famous past period, eminent in church history and architectural annals. Over the high altar is a grand window of noble proportions—this is for the cross, whilst the adjoining side windows will contain elegant and artistic representations of St. Bonifacius and St. Elizabeth.

The grand naves and columns of the church will go far to further the architectural beauty and classic effect. The middle one, from the floor to the ceiling, has an altitude of 66 feet, and the side ones of sixty feet respectively. The church has six grand supporting columns. They are four feet each in diameter, and there will, also, be four according semi-columns of corresponding design and finish.

The total cost of this elegant new church will be $300,000. The cost incurred thus far is $180,000, so that it will be seen what a field of labor Father Gerdemann yet has before him. That he will—as he should—receive a liberal support from our Catholic populace, we doubt not in the least.—*Standard, December* 21.

ST. JAMES' ROMAN CATHOLIC BENEVOLENT SOCIETY, BROOKLYN.—This society, which has grown in the parish of St. James to be one of the largest in Brooklyn, has been organized since 1863. It is composed of 500 members. John H. Farrell is President, and the Very Rev. J. F. Turner, V. G., of the Diocese of Brooklyn, Honorary President. He has occupied this position since the inception of the Society. On occasions of parade, the St. James' musters an average body of 280 men. The chief object of its organizers was to promote among the men of the parish regularity in the performance of their religious duties; to this end members are required to approach the Holy Table in a body four times every year. Apart from its spiritual aim, the Society is intended to aid members when sick, and, in case of death, to assist their families. The main channels through which the moneys of the Society find their way to these ends are benefits to the sick and burial expenses. If a member is sick or disabled from work, he receives five dollars per week, and the services of a doctor, *gratis*. This doctor is engaged by the year for that purpose. If a member dies, the Society gives the widow $100, procures a High Mass of Requiem, and the members attend the funeral in a body. In case of the death of a member's wife, it pays the burial expenses. During the past year the Society lost six of its members by death, and paid to each of the widows the prescribed $100; during that time its expenditure for sick benefits was $1,160, notwithstanding which, it has a fund in hand, at the present time, of $1,000, although the members' dues are only twenty-five cents per month. In this excellent Society the voluntary system of raising funds is found to work the best. We can not better illustrate our meaning than by a reference to the beautiful statue presented to the Cathedral, on Thanksgiving Day, by the Society. To make up the cost, $400, each member gave precisely what he chose. By this plan, the poorer member is not made to suffer by an assessment which, perhaps, falls light upon his richer fellows. Though not, strictly speaking, a temperance society, it maintains a close watch on its members in this respect. For a member to have been discovered intoxicated would be a sure cause of expulsion. This thoroughly organized and flourishing society joins to the temporal advantage of a Life Insurance Company the spiritual benefits of a religious association.—*N. Y. Tablet.*

RENOVATION OF ST. JAMES' CATHEDRAL, BROOKLYN.—The time-honored Cathedral in Jay Street has, within the last few months, undergone such a complete renovation that it now presents the appearance of a new church. The work of renovation, of both the interior and exterior, was commenced in the middle of last summer, and is still progressing, under the direction and from the plans of the eminent P. C. Keeley, of Brooklyn. The old altar, beyond a doubt one of the finest in America, built thirty years ago, by the same great architect who is now engaged in its renovation, together with the entire church, is being repainted and decorated by Mr. James J. Brien, of Brooklyn. The walls and ceilings are receiving a magnificent series of frescoes, by the great German artist, Muller, whose name, as the artist of the first-class works which adorn the Gesu, in Montreal, the Church of St. Francis Xavier, New York, and numerous other churches throughout the land, deserves to be widely known. The entire woodwork, including the pews on the lower floor and galleries, is being restored by Mr. William J. Kerrigan, of Brooklyn. New stained windows, of appropriate design and tasteful colors, shed a warm and mellow light over the revived beauties of the rejuvenated church. And, probably in March next, a grand new organ will peal forth its melodic thunder to arouse the worshipping faithful to a deeper devotion. The exterior of the sacred edifice has received the same judicious attention; the remodeling of the whole façade, the new stained glass in its windows and door, the slated steeple of new model, to which the old wooden one has given place, the harmonious tints in which the whole church has been repainted, and the handsome new iron railing surrounding the whole, lends to this fane, rich in sacred memories to many a heart in the sister city, a new grace, and a symmetry which is crowned by the noble statue of the patronal Apostle that has been placed in a niche over the main entrance. This statue, six feet high, of Ohio stone, was executed by John H. Moffitt, of Hudson Street, near 14th Street, New York, and is the gift of the St. James R. C. Benevolent Society, at a cost of $400, paid for by the voluntary subscriptions of its members. It was blessed by the Right Rev. Bishop Loughlin, and raised to its position in the niche, on Thanksgiving Day, in presence of the St. James' Society and a vast number of people. A Solemn High Mass was celebrated on the occasion, in regard to the spirit of thanksgiving inculcated by the day, and a sermon, on the Veneration of the Saints, suggested by the ceremony, was preached by the earnest and effective Father Kiely, of the Cathedral. It is well to add, that the renovation will be completed, it is expected, by Christmas day. We congratulate the Right Rev. Bishop, and the priests and people of the Cathedral parish, in their success in restoring their church to more than its old-time beauty.—*Ibid.*

ST. ELIZABETH'S is the title of a very handsome new Church, just erected, at the corner of Twenty-third and Berks streets, on a lot donated by Mr. Singerly. The Church, of which Rev. B. Dornhege is Pastor, is built of brick, and is two stories high. The building is 36 feet by 76 feet in dimensions. The lower story, to be used as a church, is 18 feet from floor to ceiling. The upper story, to be used for school purposes, is 12 feet from floor to ceiling. The front of the building is pure Gothic in architecture, and is embellished by a beautiful statue, manufactured in Munich, and which rests in a niche. The entrances are gracefully arched, and the front of the building is surmounted by a beautiful gilt cross. The woodwork in the doors and windows was manufactured at the mills of Mr. Rohlman. The altar is exceedingly beautiful both in design and execution. It will be remembered that the corner-stone of this church was laid on the 22d of September, just three months from the day of its dedication, and that already the building is spoken of in the most commendatory manner.—*Philadelphia Herald.*

ST. ANTHONY'S CHURCH, Lancaster, and of which the Rev. A. Kaul is Pastor, is rapidly assuming fine proportions. The brick-work of the steeple is completed; the sides taper into a cone, and are surmounted by four crosses. The four corners of the steeple are surmounted by pinnacles of galvanized iron 15 feet high. The present height of the steeple is 120 feet, but, when finished, it will be about 200 feet high. The Parochial School attached to this church was opened in September last, and now has an attendance of two hundred children, who are instructed by two lay-teachers. The desks are of fine black walnut, highly polished, and manufactured by Lancaster, Thompson & Co., of Richmond, Indiana. Father Kaul deserves great credit for the energy which he has manifested in pushing on the work in his new church, and especially for his efforts in behalf of the Parochial School. Let us give our children the proper means of education, and we need not fear their losing the faith when grown up.—*Ibid.*

WILKESBARRE.—The new Church of St. Mary is located on

Washington Street, below Northampton, upon a very fine property containing a frontage of 120 feet by 220 feet in depth to a rear street, which connects with a lot upon which the old church stands. The new church is 70 feet wide by 145 feet deep, with tower in the rear, 22 feet square, and carried up 180 feet high. The sacristy is in the dome. The fine basement story extends under the entire church. The church proper is 65x138, by 45 feet in height in the clear, seating 2,000 persons on the floor and the galleries, which are elegantly constructed on either side from the curved centre to the sanctuary.

The sanctuary is imposing and spacious, being treated with a full order of Corinthian architecture. The finely proportioned, fluted shafts, with capitals and entablatures, bear large bases and arches, the finish of color being pale tints and gold. Over the high Altar is a painting of the Crucifixion. The sanctuary side windows are exceedingly rich in design and color; the subjects being "Christ Blessing Little Children," and the "Immaculate Conception." The remainder of the windows are filled with rich glass in geometric figures of lead-work. The fresco painting is neatly executed. Above the side galleries, between each of the windows, the Twelve Apostles are depicted in niches. The centre of the ceiling contains a very fine delineation of Murillo's Immaculate Conception, nicely drawn and effectively colored. The interior is striking and imposing, presenting a grand appearance, at the same time neatness pervades. The pews are finished in walnut and ash. Externally, the front is of bold and elegant design, and is constructed of Philadelphia pressed brick, with Campbell's Ledge cut-stone dressings. The entire improvement reflects great credit upon all connected with it.

The new residence on the south is 27 feet frontage by 40 feet deep, with a back building 20 by 35 feet deep, all three stories in height, containing all the requisite accommodations for the Priest and his assistants. The house is not quite completed externally, owing to the late period of starting it, but a few strokes in the spring will finish it, when it will then be ceded to be the finest pastoral residence in the diocese.

The Rev. Dennis O'Hara has worked hard to accomplish the work, and right well has he performed the task. This splendid and valuable church property is such that has but few equals.

POPE PIUS IX ON THE EDUCATION OF CATHOLIC YOUTH.

WE clip the following letter from the New York *Herald* of December 15th, and it was read on that day at the meeting of the Young Catholics' Friend Society, held in Carroll Hall, Washington, D. C. It was sent in reply to resolutions of sympathy for the Holy Father, adopted at the last annual meeting of the society:

To our Beloved Son, Mr. J. Edmond Mallet, President of the Young Catholics' Friend Society, of Washington, D. C.:—

BELOVED SON:—Health and apostolic benediction! It has given us pleasure to learn, from your letter of the 17th of last September, that there exists among you a pious society, under the patronage of St. Charles Borromeo, and already comprising several local societies, having for its object to aid your pastors in supporting parish schools, to induce the children of Catholic families to attend them, and to spread and promote right and sound principles concerning this most important matter of Catholic education. Truly does this undertaking of yourself and your associates give evidence of your charitable zeal, which is the more pleasing to us, because we have always regarded as deserving of our greatest care whatever, in these times of perversity, has reference to the welfare of Christian youth, and especially to the directing of their ways by good and careful training. Hence we earnesly congratulate you, beloved son, and your associates, on your excellent undertaking, and we doubt not that, following the guidance of your Archbishop, as is your duty, you will so energetically prosecute the work of your society as to deserve the hearty approbation of your fellow-citizens, and, what is of still greater importance, to obtain an abundant recompense from God, the rewarder of all good works. In the meantime, we beseech His Divine Majesty that, through the intercession of your holy patron, He would copiously bless your pious labors and heap upon them the heavenly favors of his good pleasure.

As to the resolutions of protest against the outrage inflicted on this Holy See and of devotedness to it and to ourselves, which you adopted at your annual meeting, we have received this testimony of your affection and fidelity most gratefully, and from it we, from our heart, return you, in this letter, our assurance of paternal love. We ask you to consider as a pledge of this, and as an earnest of all heavenly blessings which we wish you, the Apostolic Benediction, which we most lovingly in the Lord bestow on you, beloved son, and on all the members of your society and on your families.

Given at Rome, at St. Peter's, on the 23d day of October, in the year 1872, in the twenty-seventh year of our pontificate.

PIUS P. P. IX.

SPIRIT OF THE CATHOLIC PRESS.

THE controversy between Mr. FROUDE and Father BURKE seems to be taking a wider range, and those who are friends up to a certain point now seem to be parting company. Several Irish papers think Father BURKE did not go far enough, and Mr. JOHN MITCHELL has given the public his views on the matter. Concerning this we give the comments of the *New York Tablet*, without indorsing all its remarks:

In last week's *Irish American*, the editor of the late *Irish Citizen* turns his athletic pen to the task of demolishing Froude, and, over the ruins of the "learned historian," showering his vigorous blows on the English Government, whose emissary he believes him to be. Mr. Mitchell, in exposing the "Crusade of the Period," goes farther than either Father Burke or Col. Meline, and believing that he sees in Mr. Froude's appeal to to the tribunal of the American phople merely an artful device, sets down his foot at the outset, with rugged determination to accept no such tribunal, but to confine this latest phase of the long and fruitless conflict to its original participants, the people of Ireland *vs.* the Government of England. Mr. Mitchell thus plants his foot far beyond the point where Father Burke stopped to take up the English historian's gauge of battle. Doubtful as to the correctness of Mr. Mitchell's view of the case, or the gain from his cynical and relentless war on Mr. Froude from his extreme stand-point, we can afford, notwithstanding our decided preference for the broader and more statesmanlike, as well as more practical, views of Father Burke, to follow his "Crusade of the Period" with that interest which the outpouring of a stern and fearless nature, in venting its convictions, must ever awaken. But this Irish revolutionary lays the hand of his coarse and unseemly gibe upon the man who has just so ably completed the task Mr. Mitchell is now proving himself totally unfitted for. When Mr. Mitchell attacks Father Burke, we must cry "hands off," and that because we believe Father Burke's calm and practical advice to his Irish auditors, at his last lecture, to be that of reason and not of imagination, and, therefore, out of all question, superior to the visionary fire-and-sword policy, which too many of the Irish people accept, from the lips of men like John Mitchell, as true patriotism. We wonder when will the hot-headed and pliable sons of that land, whose freedom will only come with the "New Zealander," learn that, whilst England's mailed hand holds its grasp on the resources of the country, without which no foreign aid could sustain a successful war, it is in vain they pine, and in vain they swallow the harmful insurrectionary appeals of ranting patriots. Let our Irish people, in this generous and mighty land, but give up quarrels and give up drink, and, taking hold with their brains and their hands, on the ladders of industry and religion, attain fortune and power, instead of wasting precious time in vain aspirations for the uprise of that land which not one in a thousand of them will ever revisit. Let this impulsive and too warm-hearted people accept, like men, the unpalatable truth from the mouths of their truest and most enlightened friends. Let the popularity of men like Mitchell be no more a bitter satire on this good-natured people. The man whose counsel, if tedious for their fiery impatience, is the only counsel founded upon cool and solid reason, this is the man for them to follow, and his advice can alone win for the Irish in America the respect and influence which they are now daily losing.

OUR able and enterprising contemporary, the *Standard*, of Philadelphia, contains an article reminding all of their duty to the poor, and urges them not to let the Holy time of Christmas pass without doing something for the poor. Its remarks concerning those who are the most charitable are true of every locality we have ever visited. We quote:

This is a duty that, at all times, is obligatory upon us. It is a duty that has no exceptions. The poor we have always with us, and no circumstances that surround us can constitute a valid excuse for our forgetting the poor. We may be compelled to labor and to deny ourselves not only the luxuries, but also many of the comforts of life; our labor may be barely sufficient to provide us with bread from day to day, with nothing for the morrow, and yet this will not excuse our forgetting or neglecting those that are as poor, or perhaps much poorer, than ourselves. Charity is the richest fruit of Christian virtue. If it is wanting nothing else will supply the deficiency. Where it exists in active and disinterested exercise, it will make up for a multitude of defects.

It is not the poor, however, that need to be specially reminded of this. Avarice and selfishness are not the sins by which they are generally beset. Most of them learn, from their own experience, to sympathize with those who suffer along with them the ills of poverty; and deeply as they may be in want themselves, there are few of them who will not share their scanty earnings or their little store of hard-earned food with those who are still more destitute.

It is they that have a competency, or more than a competency, that *specially* need this reminder. And just in proportion to their store of this world's goods, in posseession or in prospect, is the reminder required. The wise man said, "If riches abound, set not your heart upon them." A glance at society and at the history and character of the rich and "well-to-do," both in and out of the Church, shows the wisdom of this injunction. The love of money grows with the possession of it; and with the love of money comes, if not guarded against, the love of self and carelessness as to the condition and wants of others. If any one doubts this, let him look around him. Here, in the city of Philadelphia, he will find examples. We speak at random, and yet we are sure that the remark, though "an arrow shot at venture," will hit more than one. There are wealthy families, of which the aged members are Catholics, or their ancestors were; that have fallen away, in some cases, entirely from the faith, in other cases have but little zeal or devotion for their religion. Trace back their history. You will find that years ago they were poor, or in but moderate circumstances. Then they were faithful and charitable. But their labor was rewarded with an increase of this world's goods. They prospered in business. With the possession of money came the love of money, and, with that, sefishness and pride. They lost their simplicity, their humility, their charity; and, to-day, they or their children are lost, or in danger of being lost, to the Church.

Another proof: If you doubt the truth we are endavoring to enforce, go to the Mother Superiors and Sisters in charge of our charitable institutions, to our Rev. Clergy or to our Right Rev. Bishop. Ask them from whom come the main bulk of the contributions that relieve the suffering poor of the parishes, that sustain our homes for orphan children, and aged men and women, that build our church edifices and school-houses, that support our clergy and seminarians studying for the priesthood, and, with one accord, we doubt not, they will answer, *not* from the wealthy, living in richly-adorned houses; *not* from those who are in receipt of comfortable incomes; but from the poor. They will tell you that the servant girls and laborers, the men and the women who toil day by day to earn enough to support themselves and their children; who congratulate themselves if their wages, at the end of the week, meet the expenses of the week, and leave them a dollar or two for charity or for a "rainy day"—they are the persons whose contributions mainly enable the Church to carry forward her works of devotion and charity.

We know that there are exceptions to this rule among those who are "comfortable" as regards worldly circumstances (unfortunately, in most cases, but too "comfortable") — noble, praiseworthy exceptions—but we are speaking of the general fact, not of its exceptions.

SPEAKING of a mission recently given at that place, by the Redemptorist Fathers, the Pittsburgh *Catholic* makes a few very appropriate remarks:

The good effects of the mission have been estimated from various standpoints. The daily papers contained very flattering notices of it. Some estimated the advantages accruing from the mission, from the slim attendance at the mayor's morning levees. Others, again, recognized its good in the fact that the tavern-keepers, in certain quarters, complained that if the mission were to continue their profits would not pay their bar-keepers' salaries. Others, again, beheld it in the solemn silence and quietness that reigned in certain quarters where heretofore had been heard the loud laugh, the blasphemous oath, and not unfrequently the fist encounter. All these notices, of course, mean to be complimentary. They were suggested by the purest and most Christian motives. But we look at things from a different standpoint. It would be a sad fact, if it were true, that all those who paid their compliments to the Hon. Mayor Blackmore, at 9 o'clock sharp, every morning, were Catholics, and members of St. Paul's congregation. We can not deny the lamentable fact, that too many of those who too freely indulge in "forbiden cups," we do not say are, but ought to be, Catholics. These are what we might call outlaws. Persons who seldom if ever attend church. They may call themselves Catholics, but they are a disgrace to the name. They are those who have long since neglected and refused to listen to the repeated exhortations and warning of our priests. Hence they can not be called Catholics; for they cease to be such when they refuse to hear their lawful pastors. "He that heareth not the Church, let him be as a heathen and a publican." It is not fair, then, to throw the blame at the door of the Church, if there are now law-abiding persons who call themselves Catholics. If the mission has effected good among this class of persons, we rejoice, and all good men should rejoice at it. There is joy even in Heaven over one sinner doing penance more than ninety-nine just. "Christ came on earth not to destroy but to save sinners."

AT Montreal they have a Protestant paper called the *Witness*, and the Catholic paper — a very able one by the way — called the *True Witness*. The former of them having stated that "the Reformation, like the spring-time, brought variety. Men do not look alike, nor think alike," and further adds: "Thinking men have differences on every other subject — medicine, law, government, science, business; so they may have on the details of religion." To this the *True Witness* replies as follows:

Your logic is at fault here. Religion and the details of religion are upon the hypothesis common to us both, the subject-matter of a divine supernatural revelation; whilst "medicine, law, governments science, business," are not. In the last named, men have no guide save their natural reason, and therefore must thereupon exercise their private judgment as the sole means given to them for arriving at the knowledge of the truth. The truth in these matters has not been specially revealed by God to man; it is a matter of thinking, and therefore differences of opinion thereon are excusable and inevitable.

But religion, involving the details of our duties toward God, our neighbor, and ourselves; the manner in which God is to be worshipped; the conditions upon which we can receive pardon, lead holy lives, and become acceptable to Him — these, if Christianity be not a farce, have all been clearly and fully revealed by God to us, and there is consequently no room left for thinking about them; no possible or conceivable excuse for any differences of opinion; unless, indeed, God has made His revelation to us in such a lubberly, bungling manner that it is impossble to determine with certitude what it is that He has revealed.

In fact, if it is by our own thinking and by the use of our natural faculties, that we are to gather the truths of the Christian religion; if we are still left to determine them as we are left to determine, or rather attempt to determine, the truth in matters of "medicine, law, government, science, business;" if God have not made His revalation to us, in short, so clearly that it is impossible for any one of ordinary intelligence and common honesty, to entertain any doubts as to what He has revealed—then we say revealed religion is but a humbug, for which we do not think it worth while so much as to return thanks to Him who revealed it; than for all the good that He has done as a Divine teacher, Christ might just as well have stayed away from earth, and left us to do our religious thinking for ourselves, as men had to do before His coming; and as they have still to do, if "law, medicine, science, business and religion" are all to be classed in the same category.

But if—as we contend is the case—an All-powerful, an All-wise, and infinitely merciful God, who loves all His creatures, and seeks their salvation, has, indeed, designed to reveal His will to them by a special revelation, by the mouth of His only begotten Son, incarnate — then, indeed, God must have made that revelation in such a manner as to give every one who honestly desires to know and do the will of his Father who is in Heaven, the means of determining with infallible certainty all its details; then, indeed, there is left no room for thinking; no conceivable excuse for differences of opinion as to what He has revealed, as to what He wishes us to do, or as to the terms upon which we are to be saved. If such differences do exist among those who profess to believe that God has made a special supernatural revelation, distinct from what is called natural religion, to man, then, of two things one: Either men are not using the means, by God Himself appointed, for arriving at the knowledge of the truths by Him divinely revealed; or else they have the blasphemous presumption to call in question the truth of God's word, and to oppose to His infinite wisdom their own limited faculties.

Take, for instance, a question that meets us on the threshold of Christianity, and which is only one of the many vital points on which Protestants are, ever have been, and ever will be, divided. Who is Christ? A mere man, the son of Joseph and Mary—one, therefore, to whom it would be damnable idolatry to tender divine honors: or God, the Second Person of the Blessed Trinity, incarnate, to whom is due that worship and glory, which it is the duty of the creature, under pain of damnation, ever to offer to his Creator. Rather an essential point this, one would think; one, therefore, upon which we may be sure that a revelation from such a God as we have imagined is clear and explicit; and upon which it is morally impossible that He has left any place for doubts or differences of opinion. And yet what are the facts of the case? Among Protestants the most learned on this vital point, contradictory opinions obtain. What, then, must we conclude? That God has made His revelation in such a lubberly, bungling manner as to be, on the most important point, ambiguous? Or that Protestants refuse to avail themselves of the means by God appointed for ascertaining, with infallible certitude, what are the truths that He has revealed? Will the *Witness* reply?

FATHER BURKE is not wanting for defenders against the attacks of those who charge him with a want of patriotism. The *Western Watchman*, of the 21st of December, has a long article on the subject. The editor denies that there was any "back-down" in Father BURKE'S position, and discusses the political portion of the subject very ably. We quote:

Father Burke had been in the States for some months preaching most attractive sermons, and delivering lectures principally on Irish topics, before overflowing audiences, in widely diverse parts of the Union. Father Burke manifestly had the public ear, as few ever had it before. There was the man marked out as the exponent of Irish wrong. Of course he floored Froude at every point, but he did so with such a good temper, good sense, Christian feeling and brilliant eloquence, that his audiences of thousands retired convinced and delighted, and his words went forth through the instrumentality of the press, and found ready access to the public mind in all quarters. Never, we are willing to believe, did Irish history find so many learners.

This is admitted on all hands, but objections have been taken that Father Burke, assisted by Froude, has introduced too much about religion, into the English and Irish question, and, secondly, that he was so unpatriotic as to postpone the disenthralment of Ireland to the coming of Macauley's celebrated New Zealander, in order to sketch from a broken arch of London Bridge the ruins of St. Paul's, that of the great Protestant Cathedral of London.

The religious aspect of the Irish question was unavoidable. Froude had so presented it, and Father Burke could not but follow Froude. Indeed, had Froude been bent on eschewing religion, we can not see how he could pretend to discuss Irish history, especially for the last three centuries, without entering exclusively into the religious department.

It was formerly said, by the historic King Pyrrhus, that it would be easier to turn the sun from his course than to drive his Roman opponent Fabius from the path of honor. We say that the dreadful records of Ireland then show that it would be in a manner as easy to turn "the sun from his course" as to drive the Irish people from the ways of Catholicity. This may be lamented by some, but they must only blame Mr. Froude and the career of English crime in Ireland. The fighting in Ireland for the last three centuries was all about religion, and the suggestion that the Irish question could be discussed without religion being largely considered is tantamount to the celebrated announcement of the play of Hamlet, "the part of Hamlet beingleft out by particular desire."

The article concludes as follows:

In fine, we look upon Father Burke's skillful use of Macauley's prediction of the New Zealander's coming, as in the nature of Hamilcars swearing his son Hannibal to eternal hostility to Rome. So the Irish race will be taught, by Father Burke's lesson, to regard England with an enmity to expire only when London will be in ruins. It is by a splendid retribution that the doom of England is thus pronounced beneath the American flag, by a Dominican priest—a priest still, we believe, proscribed on her statute-book. And if Protestants complain that, by the prominence of the Catholic and religious feature in this controversy, they are ruled out, we beg to say, that that prominence arises from the fact that the Irish Catholics have been, for centuries, and especially of late, the great pioneers in the advancement of religious liberty, and that it was for no exclusively selfish interest they contended. In their victory the Presbyterian, the Baptist, the Jew, with Dissenters of every denomination, participated. They succeeded, too, in teaching a lesson to reluctant England, by which that instinctively intolerant people have largely profited.

GENERAL EUROPEAN NOTES.

PRUSSIA.—The Upper House having given in upon the County Administration Bill, the threatened crisis has passed over without that swamping of the Peerage which Bismarck desired. Some of the Ministers, especially General Von Roon, advised the King that as the modified bill would be accepted by the Upper House, and it would be highly imprudent to degrade the Peerage of the kingdom, a new creation of Peers, except upon a small scale, ought to be avoided. Bismarck was riveted to his purpose, and wanted at least forty followers to be pitchforked into the Peerage. This was a little too much for the King, and as Von Roon represented to him that forty new Peers would not suffice to turn the scale if the Upper House were goaded into stubborn resistance, his Majesty declined to create more than twenty-five Peers, more than one-half of whom are selected from military and official ranks. This new creation, while it offends the Upper House, is not enough to insure the passing of Bismarck's measures for the persecution of the Catholic Church, which Bismarck has hatched, or is hatching; and as these measures do not touch the feelings of the Prussian people, who are not Catholics, it is not improbable that the Conservative Peers will have their revenge upon Bismarck, who is a traitor to their cause, by defeating his persecuting policy. One of his contemplated measures aims directly at the exercise of their Episcopal duties by the Prussian Bishops. It is intended to encourage contumacy and promote schism by backing up recalcitrant priests, and making it a highly penal offense to excommunicate them. As the Government disapproves of the dogma of Papal Infallibility, it avowedly takes under its protection such priests and professors as repudiate that dogma, and insists upon their retaining their chairs and parishes in despite of the Ordinary. This is simply giving a premium to heresy, schism, and contumacy; it is reducing the Bishops to ciphers, and destroying the very foundation of Church government in Prussia. The Prussian Government pretends to find a justification for this tyranny in the alleged hostile attitude of the Holy See to the German Empire—an allegation for which there is not the least foundation; but the *Saturday Review* flings aside all hypocrisy, and boldly defends the wrong, on the plea that it is much more convenient for Bismarck to crush all liberty in Germany that may embarrass his own policy, and that, therefore, he is right in crushing the liberty of the Church. And that is the paper which never ceased to revile the Emperor Napoleon for what it stigmatised as his iron rule in France! But this is but a small sample of the morality of the Protestant press of this country.

THE FRENCH CRISIS.—When the order of the day proposed by Mr. Dufaure, in favor of the Government, was carried by the small majority of 36 in a House of 704 members present, the Duc d'Audiffret Pasquier, one of the leaders of the Right, exclaimed, "We are beaten, but we are not conquered." He was right, and so thought M. Thiers at the moment. The difference between the Majority and the President is a material one. He wants a continuation of his own powers, a gradual renewal of the Assembly by the election of one-third every year, the creation of a Second Chamber, and then, if you please, Ministerial responsibility. The Majority will confer renewed authority upon M. Thiers for four years, but will not listen to the President's other two propositions, which would virtually make him their master, and they insist upon Ministerial responsibility at once. They proposed the election of fifteen members as a Commission to frame the new organization of the Government according to their views. Dufaure proposed a Commission of thirty to decide between the conflicting parties. But as each order of the day directs the selection of the Commission by Bureaus, the Majority have still the whip hand, for they are omnipotent in the Bureaus. Before we go to press, it is probable that the telegraph will have conveyed to us the result of the action of the Bureaux. That it will not be in favor of M. Thiers we have little doubt. In the meantime, the feud between him and the Majority is growing wider and bitterer. One of his clever dodges was to get his Secretary and Gambetta to send out to the Municipalities forms of an address to the President, approving of his conduct. These forms were returned with the signatures of the sympathizers, and much was made of the manifestation of public feeling by the organs of the Government. But it was all a flagrant violation of the law, and the Assembly passed a vote of censure upon the Minister of the Interior—a thorough Republican—for permitting such an abuse. Hereupon M. Victor Lefranc resigned—a practical evidence of that Ministerial responsiblity which M. Thiers refused to admit until his plan should be adopted. The resignation of the President and the of the whole Cabinet was expected by some and urged by others, but it did not come off. Nor do we believe it will happen in the event of the dicision of the Bureaus being adverse to the President. M. Thiers now feels that he is no longer deemed indispensable, and that his coalition with Gambetta was a blunder. The *Times* has been absolutely wild in its urgence upon M. Thiers to dissolve the Assembly. But he has no more power to dissolve the National Assembly than General Grant has to dissolve the American Congress. He lacks both the law and the power to effect such a purpose, if the idea ever entered his head. He was not elected President by the French people; he owes his position to the Assembly who made him, and who can unmake him. If he could count upon the generals and the marshals and the army, then indeed a *coup d'etat* by M. Thiers might be possible, and would probably be attempted; but a *coup d'etat*, in the actual circumstances, would probaly end in the arrest of M.M. Thiers and Gambetta, and the proclamation of the state of siege by a new President, or possibly a Dictator, named by the Assembly.

SPAIN.—The recovery of King Amadeo is now pronounced complete, and his convalescence removes a very awkward question which his serious illness had brought into the foreground: "Should the King die, who shall be Regent?" That is the question which for many days engrossed the attention of Zorilla and his colleagues, and was in everybody's mouth. As, according to the confused and obscure wording of the law, the choice lay apparently between Victor Emmanuel and the Queen (*de facto*) of Spain, the general feeling was in favor of the Queen, who has the deepest interest in her son's fortune, and against whose regency the old obstacle of the Salic Law does not exist. The country is still much agitated by rival parties, all hostile to the present order of things; and traveling is extremely perilous. At the present moment, the Republicans are the immediate source of disorder, but the Carlists are giving trouble. Several arrests have been made at Bejar of persons accused of complicity in the Carlist proceedings. At Malaga and Murcia the insurgents—whether Republican or Carlist it is impossible to gather from the reports—have been in collision with the troops and some sixty lives have been lost. In Valencia a Federalist band has taken the field against the Government, and at Toledo the troops and some Carlists have had a brush. There is no doubt that the state of popular feeling in Catalonia is the reverse of reassuring to the Madrid Government, who know, by old and by new experience, that the army is not to be depended upon in times of insurrection. Zorilla is the more nervous on this point as he is aware that the generals with whom the army most sympathize are bitterly hostile to his admistration, and that few of them, if any, are friendly to the new dynasty.

RUSSIA.—The operations of the Russian troops against Khiva are far more formidable and on a much larger scale than the Russian Government have deemed it expedient to admit. The official newspaper, the *Invalide*, still pretends indeed that the present expedition in that region is merely an exploring one, but the *Moscow Gazette* intimates that the pass leading to Kashgar, heretofore deemed accessible only to the mountaineers, has now been opened for the passage of artillery by the Russian engineers, whose works are described as of huge proportions. Already a Russian caravan and four thousand horses and camels have been sent forward through this Djuvan Auk Pass, to Kashgar. We may therefore look forward to an early account of the capture of Khiva. Our optimists profess to look upon this advance of Russia to the frontier of India with indifference. We never did suppose, and we do not now believe, that the Russian Government harbour the mad notion of invading British India. That is not their aim or their purpose. What they do want is a means of giving us abundant occupation in Hindostan, should we hereafter interfere with their views upon Turkey—an event not likely to occur should Lord Granville, or one filled with his ideas of British honor and British security, hold the seals of the Foreign Office; and it is with that view that they are pushing their way to the shores of the Oxus and Indus.

HUNGARY.—The Prime Minister of this portion of the Austrian dominions, having fallen under the censure of the Chamber of Representatives, has resigned, and one of his late colleagues has been commissioned by the Emperor and King to form a new Administration. The cause of quarrel is purely a matter of local interest.—*London Register.*

VARIOUS NOTES.

THERE is a cable dispatch to the effect that all the Catholic churches of Posen which belong to the government have been closed in consequence of a special service held in them dedicating the Church of Posen, in her present trials, to the Most Sacred Heart of Jesus. All the Catholic pastors and teachers have been arrested and taken before the magistrates on a charge of having publicly read the pastoral letter of their Archbishop. There is no reason, we suppose, to doubt the truth of the report. We are not disposed to lament over it either. Except the sins committed by persecutors, and the fear that those who are "weak in the faith" may be pretty severely tested, the Catholic Church has nothing to dread from persecution. In the present case, the action of the government makes a unit of the Church, and leaves not even the most "liberally" disposed of Catholics a shadow of excuse for trying to quiet their consciences with the pretext that the great Bismarck is warring only upon the Jesuits, and that purely for political reasons. These reasons have, doubtless, very much to do in the matter, but the horns and the cloven hoofs are getting to be very clearly defined in the background of the movement. The Society of the Holy Childhood is already threatened, and of all institutions likely to be selected by his infernal majesty for attack, this seems to us the one most adapted to kindle his ire. In 1870 he incited the horrors of the Tien-tsin massacre, whose memory is still fresh. The object of the society, as most, if not all of our readers know, is to rescue and baptize the children whose parents are allowed by the Chinese law to throw them away—a

liberty of which they so thoroughly avail themselves that a recent French writer, quoted a few weeks ago by the New York *World*, says, that in the course of his first quarter of an hour's walk in the environs of Pekin, he saw no less than seven dying infants lying in the public roads. Unbaptized, these little ones go into darkness; baptized, they rejoice for ever in the presence of God. Who is at the bottom of the new German economy is, in this instance, evident enough.—*Brooklyn Review.*

THE presence of two Jesuits in the German Empire, or, rather, of one in the Empire proper and the other in Bavaria, has so disturbed the rest of Prince Bismarck, that, fearing lest these two fathers — Haan and Loeffler— should conspire together and ruin the Empire, he has had them exiled also. So now there are no more Jesuits in Germany. Father Haan must have been particularly dangerous; he is over eighty-five years of age, and, of course, exceedingly active and pugnacious. He has been for many years tutor to the children of H. R. H. the Princess of Thurn and Sexis, sister of the Queen of Naples and of the Empress of Austria. The Princess was anxious to retain him, and wrote for that purpose to the King of Bavaria entreating his aid. The King did his best, and wrote to the Emperor. The Emperor answered, saying, that as Father Haan was so old, in all probability he might be left alone. But Kaiser William, like Homer's Jove, can make little gods skip, but he has a "Boss" over him. So much for King Louis II's power as a monarch. He can not even retain a subject if he chooses. Father Haan is a Bavarian, and was and has been for many years resident in Bavaria.—*Ibid.*

A PATHETIC incident in the late inundation of the Po, is the following, related by the Turin *Popolo:* "The inhabitants of the town of Bondeno, driven from their homes by the furious waters, took refuge on the left bank of the great river, at a place especially dedicated to Our Blessed Mother under the title of *Mater Misericordiæ.* But the flood still rose high, and the wretched people ran the risk of drowning, when the curate of the church, which is the only building on this otherwise deserted spot, proposed a *triduo* to Mary. Still the waters rose, and it was on the last day of the three, when all hope seemed to have abandoned the sufferers, that they were obliged to take refuge within the very walls of the sanctuary. No sooner were they within the House of God, than the river began to decrease around them, and presently a sail was seen coming toward their place of refuge laden with food and clothes. The Mother of Mercy had heard their prayers. They were saved."

THE MARRIAGES OF LOYSON AND ROCHEFORT.—M. Henri Rochefort, whose civil marriage within the walls of his prison we mentioned the other day, seems to have desired to obtain the religious ceremony. Before consenting to this, the Bishop of Versailles sent a priest to M. Rochefort to ascertain his motives, and whether he had the necessary faith of a Christian for the reception of a Sacrament. M. Louis Veuillot, in an article in *L' Univers*, informs us of his own knowledge that M. Rochefort replied to the questions of this priest, that he was a Catholic; that, though he had engaged in a certain line of politics, he had never doubted or intended to deny any dogma of the Church. The Bishop, on hearing this, did all that was required to expedite the religious marriage; and in the presence of the priest and witnesses, M. Rochefort repeated what he had already stated on the subject of his religious convictions, and, kneeling down by the side of the priest, made his confession in preparation for receiving the Sacrament of Marriage. "Who could have foretold," continues *L' Univers*, "when, five years ago Father Hyacinthe (Loyson) was occupying the pulpit of Notre Dame of Paris, and M. Rochefort was editing his *Lanterne* at Brussels, that the serious and religious marriage of the latter would come as a moral antidote to the sacrilegious and abominable farce of the preacher; that the pamphleteer would be married by the Church — the Carmelite at the Register's Office; the one, to raise up a poor fallen woman, and to raise himself with her, by an act proceeding from true goodness of heart; the other to cause the fall of the woman whom he took as his companion, and to fall together with her; the one submissive to the Church, the other a stultified rebel. And as Henri Rochefort returns to his cell with tearful eyes, but a full heart, M. Loyson steps into his hired carriage amidst a swarm of Anglican slippers! In short, in this strange affair, right-mindedness, nobility of soul, generous affection, compassion, all grand sentiments, and public esteem, are found wholly on the side of Henri Rochefort. So has it been from the beginning. God puts down the mighty from the seats, and exalts the humble. Loyson, the ex-Carmelite, is one whose fall was through vanity into pride, through both into sensuality."

ORGANIZED SYSTEM OF GERMAN EMIGRATION.—Despite the efforts of the German authorities to check emigration to the United States and other countries, the outward tide still continues. The recent edict of the Government — increasing railroad charges to the seaboard — looks very like interposing a barrier to the emigration movement, its asseveration that the increase was from purely economic considerations to the contrary notwithstanding. This quasi repression seems, however, to have given a stimulus to the desire to exchange the old world for the new, as there has been recently organized in Germany the German-American Colonization Association, with the object of arranging a systematic emigration to various parts of the American continent, but principally to the United States. This Association is to be composed, almost exclusively, of farmers and mechanics, each of whom must possess a capital of at least five hundred thalers. It is also designed that the members shall be young men or those of middle age, as there is a stipulation that none shall be eligible for membership over sixty. Branches have been established in various parts of the Empire, and the project has been so successful that the Association is now said to number 82,000 persons. The announcement is also made that this German Association is to coöperate and act in union with the National Agricultural Laborers' Society of England, established for similar purposes. It may, therefore, be expected that the coming season will witness a larger emigration from Europe to this continent than ever before, while the class of men who propose to make their homes with us are just the sort wanted, and they will be warmly welcomed on their arrival. The provision of the German Society as to money assures the success of the experiment, and, to a certain extent, the thriftiness of the emigrant.—*Bulletin.*

FATHER BURKE.

"OUR CATHOLIC YOUNG MEN AS CHILDREN OF THE CHURCH AND CITIZENS OF THE REPUBLIC."

LADIES AND GENTLEMEN:—I have had the honor, on other occaaions, to stand here and to address you. I have had the honor of addressing audiences in various parts of this mighty country. But I confess to you, that not since I arrived in America have I had a subject so important, so interesting, or so pleasing to myself as that which I propose for your consideration this evening. And it is: "The Catholic Young Man, Considered as a Child of the Church and a Citizen of the State."

First of all, my dear friends, any man who reflects upon the position of the world and the state of society to-day, must immediately see that all the evils that afflict us, all the misery that torments our lives, all the confusion and disruption that surround us all the world over, come from some imperfect organization, or some evil that operates on our youth. The ancient Pagan philosophers say, that although age was honorable, youth is still more honorable. "*Maxima reverentia puero debitur,*" was the word of the ancient sage—the greatest honor, the greatest reverence is due to the young man. And why? Because, as it is in nature, as it is in the life of man, there are certain seasons that mark the life of every man. The most important season in the year is the spring, when the ground is opened up, plowed, harrowed and cleared. Then the farmer takes his seed, and throws it into the bountiful earth, and closes the earth upon it, and waits in quiet the nursing of the summer and the maturity of the autumn. But well the agriculturist knows that, although he looks forward full of hope, the fulfillment of his hopes depends upon his own work in the spring season; well he knows that, if he expects a full field, it is because he has scattered the seed with no sparing or miserly hand; well he knows that, if he expects a harvest of generous, pure and fruitful issue, it all depends upon the nature of the seed which he casts into the bosom of the earth in the early spring of the year. If he took bad seed, if he took indifferent seed, he can not expect a ripe abundance, a rich or precious harvest. If he had not prepared his ground properly—if he has neglected the work of the spring, the reaction comes upon him months after; he had labored indifferently, and, consequently, in vain, when he beholds the weeds springing up, choking his corn, until he sees the scanty harvest, scarcely worth his while to put the sickle into it. He has only to recall, with shame and with sorrow, and to say: "When I planted, when I plowed, when I did the spring work, I neglected my duty, and now I behold the result."

So it is with Nature; so it is with man. Youth is the spring-time of life. How beautifully it is expressed in the Protestant Bible: "Abraham sat at the door of his tent"—according to our Douai version, "in the early morning;" according to the other version: "Abraham sat in the door of his tent in the spring of the day." Youth is the spring-time of life; it is the time of sowing; it is the time of plowing; it is the time for preparing the soil; and it is the time whose cultivation determines what the summer of a man's life shall be; and, above all, what he shall garner in the time of his life when he is bending down to the winter of extreme old age; when every fruit of his early labors of life begins to ripen; when the problem of his life is solved — for the old man tell us what manner of man the youth has been. It is, for us, the most precious and important time of man's life; and it is, also, the time when the enemy of our humanity, the enemy of our nature, as well as the supernatural gift of grace, lies in wait to poison the fountain-head of life, to poison the spring, to send forth, from the polluted, degraded and defiled youth, those streams of impurity, and of error, and of perversity, that spoil all the purposes of man's life, and that bring down his gray hairs in old age, in sin, as well as in sorrow, to a dishonored grave.

Hence it is that we behold, and note by our own sad experience, that not only are the passions strongest in youth, but, also, in youth every snare that hell can invent is laid before the young man, to poison his mind by error, and to pollute and destroy his heart by sin. And yet, upon that young man depend all the hopes of the Church of God, and all the hopes and prospects of human society, or for the State, in this world.

Every man born into this world, my friends, comes into it as a creature of God, and, also, as a future hope of society. Almighty God makes His first claim upon that youth through the Church. Society demands of him his duties as a man. Therefore, we can consider, and we must consider, the young man as a child of the Church and a citizen of the State. One relation is scarcely inferior to the other. So much do man's duties as a citizen of the State enter into his duties as a child of God that he can not fulfill the one without fulfilling the other. No man can be a good citizen of the State unless he be a true child of God, and a true son of the Church of God. No man, on the other hand, can be a true son of the Church—consequently a child of God — without being a magnificent citizen of the State, which has the honor and glory to possess him. What does the Church demand — what does the State demand of every man among us? My friends, I take it for granted that I am speaking to Catholics, and I, also, know that I have the honor to address American citizens. On other occasions, and on other topics, I have loved, as I would love to-night if it were within the range of the subject before me, to address you, and to remind you of the land of your fathers. I know, by your response, that I would go even nearer to your hearts by speaking to you of the venerable, green, old island, from which the most of us have sprung. But you must remember that now, in this land, you have entered into the grand position of American citizens—that this land is yours; that America, in her generosity and in the grandeur of her heart, opens herself up to every exile and stricken man that lands upon her soil, and says: "Whatever you were at home—whatever you were in the traditions of your people's history, the moment you land upon Columbia's soil you are a freeman, destined for freedom, and, if you have only intelligence and virtue, destined to possess wealth, influence, power and glory in this magnificent land to which you have come." I ask you, therefore, to permit me to address you entirely as American citizens, premising, for your consolation, and certainly for mine, that it is as American citizens that the motherland of Ireland regards you. It is as American citizens that she looks to you, one day, to lift her drooping head, and to place upon that head its ancient crown of national glory.

You have then, my friends, to remember that, as children of the Church, your relations have not changed from what they were in your fathers before you, in the ancient land of Ireland. The Catholic is the same all the world over; no matter what sun shines on him, no matter what trees wave over his head, no matter what climate—of snow or sunshine—may be his portion, the Catholic man is the same all the world over; and not only this, but the Catholic man is the same in all ages and in all times. Every man among us, who has the honor and the privilege and the grace of being a son of the Church, shares in the Catholicity, as to space, and as to time, and as to sanctity, of his great Mother. And, therefore, our duties in America, as Catholics and sons of the Church, are precisely the same as what they were in Ireland in the olden time—as what they shall be in a thousand years to come; if, indeed, this world of ours shall live so long. But whilst your duties—the duties of American youths, as sons of the Church—remain the same, your duties have changed somewhat as American citizens. Therefore, I ask you to consider, first, what it is that the Church demands of her youth, and what it is that this mighty State demands of her citizens? The Church demands of her youth, as of her manhood, and of her aged, first of all, the virtue of Divine faith, believing in God, not in a vain, doubting, erratic form of mind, but believing in Almighty God and all that he has revealed through the mouth, and in the authority of the Holy Church which He has established, which He founded upon earth, and of which he declared that the world—"the gates of hell"—shall never prevail against her; but which He has erected in majesty and in the beauty of holiness; as His own Spouse and Bride forever (applause); the faith, profound and solid as the rock on which Jesus Christ built His Church; the faith, enlightened, intellectual and powerful in the strength of its intelligence, as the mind with which God endowed His Church; the faith, tender, sympathetic—siding, through weal and through woe, with a strong, yet tender sympathy, with every interest that touches the Church of God, and making the interest of His holy religion the weightiest interest of his heart. This is the first duty that God demands of our youth.

The second duty that the Church demands of her children—or rather that God demands of His sons—is the sacred privilege of purity of life, the preservation of that integrity of manhood, which, untainted in its source, unpolluted in the fountain-head, the spring of life, flows strongly and steadily, in the full tide of a manhood that has never known the touch of that defiling evil which is the great curse of the world in this our day. Oh, my friends, if ever there was a time demanding purity of life, and, at the same time, cursed with the terrible curse of impurity, that time is the glorious, and yet, most unhappy nineteenth century in which we live. It is all very well for us, in this our age, to speak of our material advancement and progress. We are proud of our railways, annihilating space or land, of our telegraphic wires, bending the lightning of heaven, and making it subserve the purposes of man; of our ocean steamers, crossing the mighty ocean with perfect security. It is all very well for us to glance on this and say, never was there a time, since the world was created, when the energies and intellectuality of man so asserted themselves over the material creation as in this our day. I acknowledge it. I envy not the nineteenth century. I am a child of my age, and I glory in the triumphs of my age. But side by side with all material progress, with all that advancement of civilization, crimes come to light, of which our fathers, in their simplicity, knew nothing. A corrupting, damning, devastating impurity has seized upon the manhood of this nineteenth century, and threatens the nations with destruction from themselves, even if that destruction does not come from God, as it came upon the nations of the olden time. The "social evil," as it is called—laxity of life, extravagance in all expenses—the awful, hideous crimes that are revealed in our courts of justice from time to time; the decimation of the nations, and the decrease of population, the delicacy of constitution, the shortness of life, the disinvigorating of our manhood—all these things, oh! my friends, tell us that if we live in an intelligent age, if we live in a grand age, we have also the misfortune to live in an age where the very atmosphere is impregnated with the basest

and most destructive of sins. Now, the Church of God demands of her children purity of life, purity of youth and integrity of manhood. And here, the world of to-day fails to meet the Church, to supply and comply with her demands. In the olden times, we read that the aged man, with sixty or seventy years upon his head, was still able to grasp his spear, to go out and to do battle for a noble cause, and to strike a buffet that bore with it all the manly power and strength of youth in his aged arm. To-day there is no such thing. In the olden time, men brought down with them, unimpaired, even to the very verge of the grave, all their intellectual faculties, ripened and matured into the wisdom of experience, yet retaining all the freshness and imaginativeness of youth. To-day, in this our day, the poet sings—the poet, not yet forty years of age when death removed him, quite a young man—one of the leading geniuses of our age—a man blessed, by Almighty God, with every gift of fortune, and every endowment of highest intelligence; he writes, before he dies, terrible lines:

My life is in the yellow leaf;
The fruit, the flower of love is gone;
The worm, the canker and the grief,
Are mine alone!

Oh, God! what language for a young man, his manhood exhausted, his vital energies departed, premature old age coming upon him, not from the God of nature, but from hell; and he writes these lines.

Another poet of our age—our own poet—looks back in the spirit of the age in which he lives, looks back upon the golden days of youth, when the ship of his life set forth upon her journey of years—not upon the sea of purity, or self-restraint, or manliness, which would have borne him along without shipwreck until he entered the golden gates of the desired haven. No, but he looked back upon the ship of life, stranded and wrecked:

I saw from the beach, when the morning was shining,
A bark o'er the waters move gloriously on,
I came when the sun o'er that beach was declining,
The bark was still there, but the waters were gone.
"Oh such," I exclaimed, "is our life's early promise—
Thus passes the spring-time of joy we have known;
Each wave that we danced on, at morning ebbs from us,
And leaves us at eve, on the bleak shore alone!"

Why should the waves ebb from him? Why should the bark be there and the waters be gone? Why should every purpose of that glorious sailing forth from the portals of youth be destroyed and shipwrecked? O why! but he mistook the ocean upon which he set sail, and instead of spreading his sails upon the waters of purity, of integrity, and of manhood, and of bending his prow heavenward through every path of human honor, usefulness and glory, he preferred to row and sail upon the shifting waters of sin, of pleasure and of pollution, which receded from him and left him shipwrecked in the middle of his life.

These are the two great demands of the Church—faith and purity. Remember, my friends, I am not speaking to you of a faith that contents itself merely with saying, "I am a Catholic; I go to mass on Sunday, and I never deny the faith, and there is an end of it." This is not the faith the Church demands in this our own age. We live in an age of religious indifference. We live in an age when any religious spirit that exists outside the Church manifests itself only in opposition to the Church. We live in an age that tries to prove that the Catholic Church means the poisoning of the moral and the intellectual man. Do you know what the description of the Catholic religion is as given by this Mr. Froude, who was lecturing here the other night? "The Catholic Church and the Catholic religion," says this man, "is the destruction of all moral consciousness in man. It is a kind of compact that men make with the priest to enjoy their pleasures and commit sin, and to go to him, from time to time, and make a private arrangement to settle the whole business." It is, according to this learned gentleman—God bless the mark—it is, to use his own words, a kind of "hocus pocus," supposed to be invented by Almighty God in order to cheat the Devil—to let men live for their pleasures, for their impurities, for their abominations and for their sin, and yet to escape the claws of the Devil in the end. Such is Mr. Froude's idea of the Catholic Church. Remember, my friends, that if Mr. Froude stood alone and cried out with a stentorian voice, I would not mind him; but Mr. Froude represents, in this respect, the intelligence and the intellect which is outside of the Catholic Church. Consequently, if ever there was a time when the Church of God demanded the earnest faith of her children, it is in this our day, in order that every Catholic man in the world may, by his life, by his earnestness, by his religiousness, and by his faith in all its strength and purity, give the lie to Mr. Froude and to such men. It is not the man, therefore, who contents himself with a mere profession of the Catholic religion who allows his neighbors to say of him, with truth: "That man says he is a Catholic; but look at him—he drinks, he is a drunken fellow; a bad father, a bad husband; he is never seen going to the priest of his own religion that he seems so proud of; we never have seen him at confession or communion; if there is any question brought up in which the interests of the Catholic Church are concerned, he is quite indifferent to either side, and just as ready to take the Protestant side as the Catholic. If the Pope or the Church is in trouble, he does not concern himself. He cares more about a little petty squabble about the election of a beadle or an alderman than the interests of the Church he calls his mother." Oh! it is not such Catholics we want to-day, my dear friends—it is Catholics that are earnest in their faith, earnest in their principles, earnest in their religion, and, I will add, it is Catholics that are ready, if ever God should please to call upon them, to go out and strike a blow, like men, for the Church, their mother, and for the Pope, who is the head of that Church.

The Church of God demands men of earnest faith, men of pure and practical lives. Now, what does the State demand? Well, my friends, I must confess to you that since I came to this land of America the idea that has been most constantly before my mind was the study of American society to-day, of the future that is before this mighty land, and of how we Catholics, most of us of Irish blood and Irish descent, are to rise to the demand of the land that has fathered us, and to meet that glorious future that is before the citizens of America. Here you have a country surpassing not only any other continent, but surpassing all the rest of the world in its material resources. There is more gold and silver in America than there is in all the rest of the world that God made. There is more valuable land in America, ready for the hand of the laborer, than there is in all Europe and Asia. There is more wealth in America—untold wealth, that will yet be developed—than there is in all the rest of the world. There is more energy and determination in America, that will work that wealth out and develop it, than there has been in all the rest of the world, from the beginning of its history to the present time. But there is another thing in America, far more glorious than all these. There is presiding over the councils of this mighty nation, governing its action in its public policy toward its own citizens and toward foreign States, that which has never been allowed to sit at the council-board of the old countries, namely, the genius and the angel of civil and religious liberty. In this land there is no class aristocracy. The accident of birth in the ancient countries determines a man's position in society. It may be that the Almighty God never intended him to have that position in society—he has come into that position that God never intended him for. For instance, two children are born on the same day, of two mothers. One is born in a cabin in Ireland—the child of a holy, virtuous Catholic mother—and God has given to that child all the elements of greatness for this world and for the next. He has given to that infant a gift of genius reserved for him amongst all the children of men. Such a child is John Philpot Curran. That child grows; he receives education; his intellect develops; the nations are astonished; the world is electrified by the powers and gifts that God gave to that humble child. The child climbs the social ladder to that certain point, and at that certain point an angel, certainly not of Heaven, meets him and says: "No! another step would bring you into a privileged class, which with, all your genius and all your power, you must never attempt to enter." On the same day another child was born, with a narrow head, a low, retreating forehead, the child, perhaps, of vicious parents; he comes into this world a born booby, but his father happens to be a lord and his mother a lady. All the honors, all the influence, all the Government and the power of the State, are the inheritance of that booby child because he happened to be born in a certain circle; and though he brings neither virtue, intelligence, nor any gifts of God or man, he is still, by the advantageous circumstances of his birth, placed so high that his very foot is higher than the head of the child of grace, of genius and promise. Now, there is no such thing as this in America. Every man in America is born equal. I am not speaking from the pulpit here to-night; I am speaking from the platform, and not so much a priest as a man addressing the intellects of his fellow-men. I proclaim here, as far as I am concerned individually, I admire that equality, and I am a republican in every drop of blood that is in my veins. America, therefore, not permitting the genius, the power and the virtue of the humblest of her citizens, to be hampered or fettered or repressed by any of these class distinctions, every man in the land being born equal, the great question now comes, what is the first thing America demands of her sons? I answer, the very first thing America demands of her citizens is genius, intelligence and intellect. Whatever chance the booby has in any other land, he has not a chance in America. Did any of you ever hear of Lord Dundreary? A born booby—a born fool. All in the world he knows how to do is to curl his hair and to pull out his whiskers. And yet, my friends, he gets on remarkably well for a fool, because he happens to be a lord.

Now, in America, Lord Dundreary would go to the wall and starve, and some hard-featured, keen, intelligent Irish boy would come to the front, and Lord Dundreary would be nowhere—in the way. The first demand, therefore, America makes on her citizens is intellect; bring to whatever state of life, whatever occupation you have chosen for yourselves, ripeness of intellect, keenness of apprehension, sharpness combined with the strictest honesty, and you have the main elements of success in this mighty nation, that recognizes only the aristocracy of genius and of virtue. The next thing that America demands of her citizens is energy—strength of manhood. She imposes, more than any other country in the world, heavy duties upon her citizens. I have been in many lands, my dear friends, and I speak from experience. I have seen men in Italy, in the South of France, and elsewhere, work for an hour or so in the day, and then go to the coffee rooms and spend the rest of the day with cigars and coffee, and playing billiards. Now, tell me, if a man in New York should attend to business in this way, I would like to know where he would be at the end of the year. America says: "If you want a reward from me, and place of prominence in my citizenship, you must be a working man; and, consequently, you must bring to whatever state of life you are called to, or whatever profession you are engaged in, not only a bright, well-informed intelligence, but you must, also, bring a keen, energetic, determined will and a strong arm to your work." And it is a comfort, my friends, to work in such a land as this, for it is not like the old countries. I remember once, at a review of the French troops, seeing a poor little drummer-boy running up and down all day, beating his drum wherever he was sent to, in order to call the troops together; and when he came in, exhausted, in the evening, I said to him; "Well, have you enjoyed yourself to-day?" "*Eh! ma foi!*" answered he, "It was a hard day for two sous"—two cents! After he had paid for his clothing and victuals, he had just two cents coming to him. In the olden times in Ireland—times that I remember—a strong man worked all day—say cutting turf, up to his knees in water, working hard, bent down; or, if you will, reaping corn, and bent to the sickle all day, and in the evening he got the magnificent remuneration of from sixpence to eight-pence. There was nothing to work for—there was nothing worth a man's head, or hand, or heart, in such a miserable pittance as this. Not so America. She says to her citizens: "I pay generously; I remunerate copiously, and in proportion to the amount of intellect, strength, knowledge and manhood you bring to me."

Now, my friends, we come to the question on which I have come here to address you this evening. If the youth of a man be the spring-time of his life; if in youth the question must be determined and the problem solved whether that man is to be what the Church of God demands of a son, and what America demands of a citizen; the very first thing that is necessary is to take thought, and careful thought, to provide for that man's youth, that he may be enabled to comply with every demand of the Church of God, on the one hand, and of the glorious country to which he belongs, on the other. It is necessary, therefore, to bring him under the influence of the Church, and under the influence of the requirements of the State. Neglect that youth, send him out in his twelfth or fourteenth year to some business, imperfect, uninstructed, having only the rudiments of knowledge, and having only the knowledge of his Catechism as the elements of Christian duties. The business hours are over at four, five or seven in the evening. A young man can not live without recreation. God has so formed him that he can not live without recreation; it is as necessary for the young man to seek and to find relaxation as it is for the thirsty or the hungry man to look for food or for drink, wherewith to refresh himself. That relaxation or amusement is provided by the Devil, and it is provided by Almighty God through His Church; the Devil provides for the young man a relaxation of pleasures and associations, and if he only turns to them the springs of his life are poisoned; the spring-time of his life is destroyed; no bloom or summer shall ever come upon the purity and strength of his manhood; no blessing shall ever hallow his aged head as he bends over the grave. How is this that the Devil has such power? He has this power, first of all, through evil associations; secondly, he has the power, through the unruly passions, in the bosom and blood of every man. Through association of evil minds he has this power. Thus they may fall into bad company, my friends, who may associate with a young man who may speak to him words he hears for the first time with astonishment, who may seek to teach him actions that, at first, he recoils from with the instinctive purity and strength of a spirit yet unstained and untainted by sin. If he has nowhere to fly from these evil associations, the very necessity will oblige him to plunge into them, and lose his soul and the hope and promise of his life; the passions of his youth developing before his reason had obtained the mastery, while as yet he knows not the nature, and, certainly, not the consequences of crime, but its taste is sweet to his young lips, and he turns ravening, thirsting, to drink of the polluted stream that flows before him, and, in the drinking, to poison his soul and destroy himself. Oh! how many there are who have already been ruined because they have not been let alone; because evil associations have surrounded them. It is a bad thing for a man to be alone, for if he falls he finds no one to raise him up; but if a man is not let alone and those who approach him are evil, they taint and corrupt him; evil company, evil association, with a tradition of sin that is handed down from generation to generation in this world of ours—I ask your own experience, my dear friends. I speak fearlessly to you as a man knowing and speaking to his fellow-men—I ask you when you go back and travel back through the halls of your memory and contemplate the years gone by; when you contemplate the first grievous sin of your lives, the first thing that makes you ashamed and sorrowful that you have done it. Was it not at the dictation—was it not introduced to you by evil association? Was it not the association of young men, of wicked men, that first fanned the fire that lay slumbering in your breast, and had never yet broken out in the devouring element of sin in your soul; that sin which makes us turn back, lay maledictions on the follies of our past lives? Save the youth if you can, my friends; stand like an angel between him upon whose soul the beauty of purity is yet shining. This young man, yet limpid and pure in heart, who still bears the impression of the Divine Image of the Son of God—stand between him and this fiend who approaches him in the guise of friendship, whose breath is sin, whose voice will taint the purity of his soul, break the Divine Image, corrupt and debauch that man forever—sow the seedling of hell in that pure, young mind.

On the other hand, if you leave this youth alone, he has within him the elements of corruption and vice, from which to him the whispers of hell will resound in his passionate nature, and bring with them the suggestions of evil. The first thing that is necessary for that young man in order to make him a son of the Church, and to meet her requirements, is to surround him with good associations, with good companions, and to fill his young mind with the proper food of high intellectual, yet religious and Catholic instruction. The next thing that is necessary, is to surround him with companions, whose example may be as a light to his path, whose words may be an encouragement to him in virtue, whose very association may be an influence preserving the purity that is there, and fortifying it by inspiring with their words and their bright lives a horror, loathing and detestation of sin. It is for such an organization as this that I have come here this evening to speak. I think I have suggested to you its importance and necessity. A few years ago, here in Brooklyn, if a Catholic young man was in any business, as soon as the store or the office closed, where was he to turn for amusement?—where turn for relaxation for his mind? He had the theatre open to him, displaying, under the most insidious and fascinating forms, the lurking demon of vice and impurity. He had Protestant associations around him; but if he joined one of these, the moment he entered the club-room, or any other place, the first word he heard was a word of insult to his religion, and in the weakness of his young nature, perhaps, was tempted to blush for bearing the name of Catholic, and, in a moment of great weakness, to pass himself off as one of themselves. The books put into his hands were all philosophical assaults upon his religion—books written by gentlemen like Mr. Froude—books that made him, uneducated and ashamed as he was—books that actually made the young man's intellect ashamed of professing such a tissue of absurdities as these books represent the high religion of the Catholic Church to be. I confess that if I had not knowledge enough to know that they are lying; if I could let into my mind that the Catholic Church is what these men represent it to be, I would renounce the Catholic religion to-night; but it is precisely because I know they are lying, because I can lay my hands upon the lie and the source of the lie, that I am strengthened in reading these books. But I put before you the case of a young, partly educated man, simply receiving the elements of education and training, and

then sent out to the business of life, and falling upon the mercy of those intellectual tyrants who would force the lie into his mind and his intelligence by putting before him the vilest caricature of the religion of his fathers. What follows? He gets ashamed of that religion which he is not learned enough to defend, becomes ashamed of the name of Catholic, and God only knows how many of our youth in America have fallen away from their faith because of the intellectual trial which Protestant associations have brought with it. On the other hand, are his morals secure? He has no place to go to except some place of Protestant association. Well, my friends, I do not want to say a word against the morals of our Protestant fellow-citizens, but this I do say: If I had a brother, a nephew, or friend, I would much rather see him associate with a lot of Catholic young men who were obliged by their rules to go to confession and communion twice a year, than to see him associate with a lot of Protestant youths who had no restraint whatever upon their consciences, no restraint of confession, no obligation to look into themselves, no philosophic teaching as to the rules of Christian morality, but are simply told, in a general way, to be good and lean upon the Lord.

In this our age every thing goes by association and organization. Every trade has its associations. Every commercial circle resolves itself into a ring. If you wish to build a railroad you must first make up the ring to control it. If you wish to forward an election, you must do it through a ring or an association, If you wish to preserve your interests in entering upon any trade, you must, in the saying of the hour, "form a connection," which means you must go into a ring. If they vote you out, your trade is gone—all prospect of prosperity is taken from you. This is the spirit of our age; it is essentially the spirit of association. The Devil understands every age better than anybody else, after the Almighty God, and the moment he sees what the spirit of any age is, he enters in it at once, and tries to make the most of it for his own infernal purposes. The consequence is, the Devil to-day works by association; he tries to entrap the young into secret societies, making them swear away their manhood, and, by secret oaths, pledge themselves to obligations the fulfillment of which would involve crime perhaps even bloodshed and murder. Thus it is that in the European nations the secret associations of the day have completely honey-combed the whole face of society. They have undermined almost the foundations of the world, and men scarcely know the moment when the same violent disruption may destroy every thing, and reduce society to its primary elements. The Devil must be met on his own ground, and as he works by associations, so we must work by associations. Hence it is today that we have the temperance societies, St. Vincent de Paul societies, the society of the Sacred Heart, young mens' associations, the Church trying to bring her children together, and save their manhood and purity by keeping them out of the infernal associations and dangers that surround them. This is the purpose of the association for which I speak. And, my friends, in thus forwarding the ends and purposes of God, the Catholic Church promotes the highest interests of the State. Remember, it is the custom now-a-days to look upon the Catholic Church as the enemy of the State. Victor Emmanuel of Italy says: "O, the Church is the enemy of the State, and, therefore, we must take all her means away, churches, convents, melt down the chalices, and all the sacred vessels, and make them into money, and then we will keep the money, and the priests may go and starve." In France they say: "The Church is the enemy of the State, and therefore we must take away from her all power over the schools and education." In Germany, Prince Bismarck says: "O, the Church is the enemy of the State, consequently we must turn the Jesuits out, rob them of their property, take even their books and clothes, and let them go be hanged." The other day, in the province of Prussian Poland, the people came together with their priests and bishops and made up their minds to put themselves under the protection of the Sacred Heart of Jesus Christ. Now, would you believe it, Bismarck, as soon as he heard of this, sent his soldiers to close all the churches so that not one Catholic of that Prussian province could so much as hear Mass on Sunday. Here in America, also, the Methodist papers and others are constantly coming out and saying, "Beware of the Roman Catholics; they are growing in the country. These Irish are an aggressive, noisy, lot, and won't be contented until they get the upper hand, and when they get the upper hand, God help us. We must keep the Catholic Church out of the schools; we must keep the Catholic Church from acquiring property; we must not allow the State to give even one cent of the public money for the education of Catholic children in Catholic schools. See all the land they are buying; all the churches they are building. O! what is to become of America if this terrible Catholic Church gets any footing at all in this land, for she is an enemy of the State?" Thus they speak. Now, my friends, if America can not get on without intelligence, and manhood, and energy, I ask, is it not the interest of America to see who it is that can supply her with most intelligence and energy; who it is that can provide the national market with the very articles they require; will it do for America to have her young men infidels, laughing and scoffing at all religion; laughing and scoffing at the idea of the immortality of the soul of man? of eternal reward in Heaven or eternal punishment in hell? Will this do for America? If the merchants, and the statesmen, and the magistrates, and the workingmen of this land are to become infidels, if they are to lose all faith by reading bad, infidel books, if they are to laugh at the idea of a future state of punishment or reward, are they likely to be honester men for this? Is the national property safer in their hands? Are they likely to be better merchants, more reliable, more trustworthy? Tell me, if you are to deal with two men and to intrust your money to one of them, and one told you he believed there was no God, no devil, no hell, no Heaven, and the other told you he believed in God and Heaven and Hell, and that he would be in Heaven, or Hell through all eternity according as he behaved himself in this world, which of these men would you intrust your money to? Would you give your money to the one who told you "I don't believe in any thing. If I choose to rob you there is no Hell to punish me," or to the one who said, "I believe in God, and that if I rob you of your money I shall go to Hell for it?" If America wants intelligence of an honest kind — and remember, that intelligence, without honesty, is worse than no intelligence at all—I'd rather indeed deal with a fool than a sharp man without any conscience — if America wants honest intelligence, I tell the citizens of America that the best friend she has to lean upon is the Catholic Church, which, by creating faith, creates a conscience in the heart of man. Does America want strong hands, strong, energetic manhood, the pure integrity of an unstained youth, husbanding their resources, not scattering them out in that course of early dissipation, does she want the men of thirty or forty, vigorous, strong in mind and body, noble in purpose, straightforward in all their dealings, and bringing with them, into the sacred relations of the father of a family, that purity which will insure a strong and healthy generation from them, who is the best friend of America if not the only Church that not only teaches men to be pure, but obliges them through the confessional to be pure; and constantly to respect and preserve their manhood, and this brings them through a robust and vigorous middle age until the head of the old man bending, toward the grave is crowned, with the honor and the glory of an unstained, immaculate purity of life and love.

The want that was to provide for all this was felt in Brooklyn by your zealous priests — and I congratulate you, citizens of Brooklyn, upon your priesthood; felt by your holy energetic bishop — by the man who has covered your city and dioceses with glorious and beautiful churches, with hospitals, and schools, and all the institutions that are necessary for your spiritual welfare, and that of your children after you — felt by that man who quietly, unostentatiously, but with a power sent to him from God, has been enabled to do all this, and to claim the glory that, having done it all, he is a poor man, as he ought to be. This want was felt by the Catholic youth of Brooklyn themselves; and for their feeling of this want and for their coming forward to associate themselves together to meet this want, I honor them and give them glory, and I promise them in the future that the Church of God and the glorious land of America hold a great reward for them. And so they have banded themselves together to provide a Catholic hall where the young man, after his hours of business, may find every attraction to draw him away from evil companions, to draw him away from the darkened streets, the by-paths of the Devil; to provide every reasonable amusement there to make the evening pass lightly and pleasantly over his head; to provide for him a library where in his hours of rest, after the day's business, he may acquire that knowledge and information which at some future day will bring him forward as a prominent man, and as a worthy descendant of the Clays, the Websters, the Sewards, and the Greeleys of this glorious country. But before he enters into this association he is asked to express his willingness to conform with one essential rule, and that is to go to his sacramental duties of confession and communion at least twice a year, while he is recommended to go four times in the year. The consequence is, that all this land demands of him of intelligence is provided for here; all that this land demands of him of energy is provided for here; and all the Church of God expects from him as her son she has reason to hope for, because the man will be preserved by his associations and breeding in the strength of his Catholic faith, and in the energy and power of his Catholic purity. And this is all the more necessary inasmuch as this country is rising every day, not only in material power, but also in intellectual power. It is a keen race, not only of the man of business with his fellow-merchant, but it is a keen race of mind with mind in America. Never, in the history of any people since the world was created, has there been such wonderful, such high, magnificent intellectual development as has taken place in America within the last few years. She has produced her statesmen, rivaling and surpassing those who pretended to have the accumulated wisdom of hundreds of years in Europe. She has produced poets as lofty in their inspiration, as grand, mellifluous in their expression as any poet of the old world. She has produced orators whose names will go down into history upon the golden flow of their splendid eloquence. She has produced soldiers capable of doing in the late war of America what no soldier of France, I regret to say, was found capable of doing during the late war with Prussia — capable of manœuvering two hundred thousand men upon the field. Now, citizens of America, if you wish to keep pace, you must feed your intelligence with every kind of knowledge; if you wish to keep up in this gigantic race of intellect in America, you must become learned men as far as your means will permit, and you must drink as deeply as you can at the fountains of science and knowledge. If you do this, I promise you that the historian of the immediate future will write down the names of Catholics — names, perhaps, savoring of the old, green land, Ireland — side by side with the names that are foremost to-day among the statesmen, warriors, historians, poets and journalists of America. And this is certainly so to-day. We are growing, and I am proud to see it. I am proud to see that, amongst the intellectual affairs of America, Catholics are not behind; that we have our monthlies, our weekly papers, equal to any that the land produces for purity of style, for energy in working up their materials, and for high tone and purpose. If I want to instance this, I have only to point to that Catholic paper which has so lately been amongst you, and which certainly has been to me a source of admiration and joy since its first number appeared — I allude to the *Catholic Review*, of Brooklyn. It is the work of a young Catholic gentleman, and it is an illustration of all I am saying of the necessity of keeping pace with our age in this great intellectual race which has begun, and I am proud to say that amongst the fruits of that Catholic Irish University which was founded a few years ago in Dublin, there is nothing that has yet appeared, as the immediate fruits of that University, which does more honor to the *Alma Mater* from which it came than this *Catholic Review* of Brooklyn, edited by one of the graduates of that University.

Now, my friends, I have to apologize for the length of time I have detained you and for the dryness of the subject I have propounded. There is not much room for laughing. There is not a man in the world fonder of a joke than I am. But the Scriptures tell us there is a time to be a serious and a time to laugh, and the subject upon which I have addressed you this evening did not admit of much laughter; but if you will come here on next Tuesday evening I think we can have a quiet laugh or two together. We may be laughing at Mr. Froude — and it is better to laugh at him than to get vexed with him. But the reason I ask you to come here on next Tuesday evening, however, is not so much for the laugh as because the lecture will be for one of the most meritorious charities of your charitable city — St. Mary's Hospital. You know, my friends, the Sisters of Charity are not in a position to give lectures. Perhaps if they were, some of them might come here and deliver a better lecture than I can; but the Catholic Church, as a rule, does not like to see her women speaking in public. She likes the woman, whether she be a nun or a married woman, to stay at home and mind her work, to make the Church of God happy, to make the poor of God happy, if she be a nun, and to minister unto them; and to make her husband and children happy if she be married; and indeed, my friends, ladies who go out to lecture are not likely to make either God or man very happy. The Sisters, therefore, not being able to come and lecture for themselves, asked me to comé and lecture for them, and I will come with pleasure and joy to help support this great charity. But remember, I can not support it alone. Come then, in the name of God, next Tuesday evening, and put your shoulders to the wheel and help us in the work of this grand commission founded by Christ on the great Catholic Church. The great mother tries to spread light and knowledge to save her young men, to save and sanctify the whole world, but at the same time, while she is doing it, she never lets out of her mind the poor and infirm, but tries to wipe away every tear from their eyes, and bring joy to every bleeding and wounded heart.

THE WINTER'S RAINFALL.

IN compliance with inquiry, and for the convenience of those who think they can judge, by the autumn rainfall, about what the winter and spring's rainfall will be, we annex a table showing the amount of rainfall in October, November, and December of each year, from 1860 to December 26th, 1872; and in another column the total that fell in the next succeeding four months — in inches and hundredths of an inch; also the total rainfall for the seven months.

Oct. Nov. Dec.	Inches.	Jan. Feb. Mar. Apl. Following.	Total.
1860	5.38	9.38	14.76
1861	10.81	22.92	33.73
1862	2.68	8.54	11.32
1863	3.30	3.64	6.94
1864	14.70	7.34	22.04
1865	3.27	12.19	15.46
1866	11.94	13.36	25.30
1867	16.66	15.82	32.48
1868	3.39	12.60	15.99
1869	4.93	8.37	13.80
1870	1.58	6.13	7.71
1871	11.20	11.30	22.50
1872	7.18 to Dec. 26th.		

Now, if there are those wise enough, from the foregoing, to predict what the rainfall will be for the next four months — on which the next year's harvest mainly depends — or who can approximate toward a conclusion, based upon the above table, we would like to hear from them, and if furnished us, will publish it for the benefit of all concerned who read the *Rural*.

In regard to weather predictions for four months ahead, we believe there is not that man living who can come any nearer to it than mere conjecture. If there are those who can come any nearer to it than a Digger Indian, we say again, we would like to hear from them.—*Rural Press*.

THE JESUITS IN AUSTRIA.

A CONSIDERABLE number of Jesuit Fathers, banished from Germany, took refuge in the Austrian dominions, where the order has several large establishments. There is no law in the Empire inhibiting their residence in the country. There is, however, a police regulation that requires all who enter its territory to register their names when it is their intention to remain permanently. The exiled Jesuits have been received with every mark of respect, not alone by the people but by the Government. The members of the order, in common with other citizens of the Empire, enjoy certain rights and privileges, which have always been recognized. Among these are positions in the *U*niversities, for which their great learning and ability in teaching give them superior qualifications. In the Tyrol, which is about half German and half Italian, where the population is chiefly Catholic, is situated the University of Innspruck. The Government at Vienna, much to the surprise and indignation of the people, has been recently encroaching on its privileges. This year, the Rector Magnificus should have been chosen, according to usage, from the faculty of theology, all of whom are Jesuits. The Government, however, appointed a Rector of their own, Doctor Ullman, of the faculty of law. The majority of the Tyrolese Diet having vainly protested against the proceeding, has given notice that they will no longer attend the sittings of the Assembly. The Diet, consequently, was closed by the Emperor. There is, in this act, an indication of a leaning toward the Prussian proscriptive policy, which receives very little favor in South Germany. The Tyrolese are among the most devoted subjects of the House of Hapsburg, and it would seem to take the slight to the Jesuits as a national affair. Austria has many internal difficulties to contend with,

and as the Tyrol sends a solid delegation in favor of the policy of the Government to the Reichsrath, it is possible the defection of these representatives would lead to serious results, as parties are nearly equally balanced. It is believed the appointment of Dr. Ullman will be reconsidered. It has created general dissatisfaction throughout the Tyrol.—*N. Y. Herald, Dec. 16.*

"INQUIRER'S" REPLY TO REV. I. E. DWINELL.

OUR forms were all made up, and one side of the paper put to press, before we received the following article, written by an esteemed friend at Sacramento —the gentleman who made the inquiries of the Rev. Mr. DWINELL that called forth his letter to the *Union*, which we have commented upon at length in a leading article in this paper. In order to make room for the article, we had to take out of the forms a good portion of this week's installment of *Aimée's Sacrifice;* but as we do so to make room for such excellent matter, we know we shall not displease any one, even those who have become interested in this excellent story.

In a Thanksgiving Sermon delivered in this city, at the Congregational Church, by the Rev. Mr. Dwinell, Pastor, and published in the *Sacramento Union* of the 21st inst., the preacher, in pointing out some of the "deep and subtle dangers that threaten our government," made the following allusions to the Roman Catholic Church: "Yonder, also, is Rome in America, like Mormonism, seeking, for unhallowed ends, political power—working, through American privileges, for the subversion of American principles, and intrenching herself in this land of the free, for future emergencies." In relation to the above charges, an inquirer asks the Rev. gentleman to answer the following questions: 1st. In what respect does the Roman Catholic Church resemble Mormonism, in seeking unhallowed ends and political power? 2d. In what point is the teaching of the Roman Catholic Church subversive of a Republic form of Government? 3d. When and where did this great Roman conspiracy, subsersive of American principles, originate, and who was its originator? Give authorities and oblige.

After some days of study, the Rev. gentleman published what he called a reply, in the *Union*, which paper declared its columns closed to all future discussions on the subject. As, in his reply, he did not at all make good the grave charges brought by him against the Roman Catholics of America, I shall hold him bound, as a Christian minister, either to establish or withdraw them. In his reply to "Inquirer," the Reverend gentleman says: "'Inquirer' can not have been inquiring long, or with much success, if he is still ignorant that Romanists have been very active to secure political power in this country, and that where they have succeeded, as in some of the large cities, they have turned it to the account of their religion." Does he hold that it is unlawful for Catholics, because they are Catholics, to seek political power, or would he (in his charity) debar them, because of their religion, from those rights guaranteed by the Constitution to all American citizens, irrespective of creed or country? What, then, are the unhallowed ends for which the Roman Catholics of America seek political power? The Rev. gentleman answers, by stating that, for the last ten years, the amount of money received by the Catholics of the State of New York for the support of their orphan asylums and other eleemosynary institutions was greatly in excess of that received by all other denominations put together. Without intending to question Mr. Dwinell's truthfulness, I hold myself free to doubt the accuracy of the above statement, as he has not given any authorities. Moreover, some American magazines—for example, *Putnam's*—greatly exaggerated the amount of money appropriated by the Legislature of the State of New York for Catholic institutions, as was clearly established before two State Conventions held in that city in the years 1867 and 1868. (See Debates in the New York State Conventions in 1866.) Suppose, however, that the above statement is true; it only proves that Catholics have more orphans and destitute in their institutions than all other denominations put together; as the State law provided, in its appropriations, that asylumns should receive for their orphans and destitute a *pro rata per capita*. (See Acts of the New York State Legislature for 1866 and 1867.)

Does the Rev. gentleman hold that, to solicit private donations and State aid to build, maintain, and support orphan asylums and other charitable institutions is unjust, unhallowed, and subversive of American principles? If so, perish American principles, and live orphans and destitute! because principles that can be thus subverted, deserve not the name. Or, does he mean that the orphans and the destitute, because they chance to be Catholics, are to receive no charity, no care, no sympathy from a free and generous people? If so, his teachings are more opposed to the spirit of our Constitution than are the teachings of that Church which he so unjustly assails. The Rev. gentleman next charges Roman Catholics with making direct and open war upon American free schools. If, by direct and open war, he means an attempt to subvert education in America, I repudiate the charge as unjust and unfounded.

If, by direct and open war, he means an attempt to secure an equal division of the Public School Funds, by just and lawful means, I agree with him; and fully subscribe to the stand taken by the New York *Freeman's Journal*, from which he quotes. With many eminent Protestant statesmen—well-known leaders of public opinion in Europe—such as Gladstone, the English Premier, Lord John Russell, Guizot, and others, Catholics maintain that education should be based and conducted on true religious principles. They consider as godless, schools from which the teaching and practices of religion are altogether excluded, and look upon such as incapable of moulding the character of their children—of teaching them the principles of the Catholic Faith and true morality. If, as Mr. Dwinell regrets, "The moral power of the educational system has been weakened; if secularism absorbs the energies of the masses; if materialism is creeping in like a night-fog," to what source must be attributed the spread of such evils but to that irreligious and secular system of education of which he is such a zealous defender? He states that the Catholic educational institutions of America are not sufficient to meet the wants of our people, and, in support of such statements, quotes from Dr. Brownson. But the mark made for themselves by Catholic educational institutions in America, and the extensive patronage they are receiving from Protestants, are a sufficient refutation of himself and his author.

Whether the quotation from Dr. Brownson adequately conveyes his views I can not say, as I have not seen the article from which it is presumed to be taken. One thing is certain, that Dr. Brownson, in his riper years, holds opinions with regard to Catholic education, quite contrary to those quoted by Mr. Dwinell, as can be seen by his latest work, "Liberalism and the Church," (see page 27 in particular). The only arguments, then, brought by Mr. Dwinell, in his reply to the questions propounded by "Inquirer," and in support of his grave charges against the Roman Catholics of America, are: 1st. That the Catholic orphan asylums and other charitable institutions of New York received, for the last ten years, more State aid than all other denominations put together. 2d. That Catholics are trying to get a *pro rata* of the public school funds for the purpose of educating their children in their own faith. 3d. That Catholics hold that the State is subject to the Divine law. Such reasoning, Mr. Dwinell, will not justify you in classing Roman Catholics with Mormonism, Spiritualism, Secularism, Materialism, Naturalism, and the Rings. You must try it again.

INQUIRER.

SACRAMENTO, January 1st, 1873.

AIMEE'S SACRIFICE.

III.

IT was all over; the wasted form of Marie Angelique de Brissac Morton was laid in that quiet grave, where the rays of the rising sun would play upon the grass; where the shadow of the sanctuary wall would shelter it; where wild roses and sweet-brier would scent the air; where the curé would come daily to say a *De Profundis;* and which the faithful villagers, who had loved the sleeper well, would always reverently tend. There Aimée left her; there she shed her last tears in the early morning before she began her journey; there she knelt at the curé's feet for his last blessing, and the old man's voice faltered as he pronounced the words. Mr. Morton's death and Aimée's departure had robbed his life of the little sunshine that it had possessed; but he murmured not, and rather rejoiced that tie after tie was cut which could bind him to the love of earth. With far more calmness than could have been expected, Aimée bade farewell to the only home and friends she had ever known, and set out to meet her new and untried future. She had never been farther than to the country town nearest her village, and the journey astonished and bewildered her. More than one compassionate and admiring glance was cast on the slight, lovely girl, attired in such deep mourning, and whose eyes were so dim with unshed tears. A trusty farmer of St. Victor saw her to the sea-coast, and put her into the charge of the captain of the vessel in which she was to reach England. He, in his turn, consigned her to the guard of the train.

At length, Aimée found herself standing in the great wilderness of a London railway station, with people jostling, pushing, vociferating, swearing around her, each intent on his own business, and all unmindful of others. A footman at last came up to ask her name, and finding she was Miss Morton, told her he was sent for her. He showed her to a fly, which was waiting, and having found her luggage, she was soon rolling through the streets. At those long, dreary, interminable streets, Aimée looked with a kind of awe and oppression. She was thankful when the carriage stopped at the door of one of the large, gloomy-looking mansions to be found in Russel Square. Another footman opened the door, and she entered. No voice welcomed her; no hand was stretched out to meet hers; no smile greeted her. A house-maid appeared to lead her upstairs. She found herself in possession of a large room, furnished in the heavy style in fashion forty years ago. A luxurious four-post mahogany bedstead half-filled the apartment, hung with dark-brown damask; the window-curtains were of the same hue. There was a massive wardrobe, chairs which could hardly be moved, and an empty fire-place. Aimée shuddered, but not with cold, and when the door closed behind the servant, she threw herself into a chair and wept bitterly. Presently she rose, weeping still, but it was to cast herself on her knees and press her crucifix to her lips. She soon grew calm; the sense of loneliness passed away. She had a Friend who never left her, in whose company the dreariest room was bright, and Aimée arose, comforted and at peace.

She went to the window and looked out. Below her was a small, paved court, and beyond the house a vista of other houses and lanes; not a speck of green or a flower met her eye. But she looked higher still, and she saw the sky, very cloudy at that moment, certainly; "but then," thought she, "it will be often blue, and I can always look at it." And so she tried to enliven the prospect. A knock at the door interrupted her musings, and there entered a cheerful, elderly woman, who courtesied respectfully, and announced she was Mrs. Connell, the housekeeper. As her eyes traveled over Aimée's sad, wan face and deep black, an expression of compassion and interest came into her countenance.

"Do you want any thing, Miss?" she asked. "Sure, it was only this morning that Mr. Morton told me you were coming, and so things are hardly straight for you. Will you take some tea, ma'am? Dinner won't be served for an hour."

"Is my uncle at home?"

"No, Miss, and will not be for half an hour; then he goes to dress, and then dinner is served. Why, Miss Morton," said the good woman, brightening, as she saw Aimée's crucifix on the table, "you're a Catholic! To be sure, I never thought of that, though I knew Mr. George had married a French lady."

"Are you one, Mrs. Connell?" said Aimée, with a smile.

"To be sure, Miss. I am an Irishwoman, as perhaps you may know." But as Aimée had never heard English save from her mother and the curé, Mrs. Connel's accent was quite lost upon her. She felt, however, she had found a friend; and she gladly accepted Mrs. Connell's help in unpacking and getting ready for the formidable interview with her uncle. They met in the drawing-room a few moments before dinner. Mr. Morton put out two of his fingers with an icy "How are you?" after which he relapsed into silence. When dinner was announced, he gave her his arm, and they went into the dining-room. Two footmen and a butler waited. The plate was magnificent, the dinner very fine; but not one word was addressed to the poor, lonely girl, too terrified to eat. Once or twice she made a desperate effort to break the ice of her own accord; but she found, evidently, that this was disliked, and she gave it up. And so day succeeded day, and there was no alteration in her uncle's behavior. He might have been deaf and dumb, as far as intercourse with him was concerned. His orders about her—few, brief, and decisive—were given to Mrs. Connell. She was to furnish herself with clothes from certain shops which he named, and whose bills were to be sent to him. As soon as possible, she was to leave off her heavy mourning. She was never to go out alone, and as for exercise, the Square Gardens would suffice. And having delivered himself of these sentiments, Mr. Morton apparently considered his duty to his orphan niece was done. He provided her with neither employment nor amusement, he gave her no pocket-money, and she had nothing but a small sum which remained to her when all the expenses of St. Victor were paid.

The young girl, brought up, as she had been, in the open country, accustomed to sea and mountain air, to work in her garden, and take long, rambling walks to the hamlets round the village, felt like a caged bird, pacing up and down the gravel paths of Russel Square, and watching the London blacks settle on the leafless trees. She enjoyed one comfort, that of the daily walk to Mass with Mrs. Connell; and be the weather what it might, the two figures of the old woman and young girl might be seen flitting through the dusk to the nearest Catholic church.

Still it was almost impossible to avoid losing both health and spirits in such an atmosphere. She was very courageous, and she struggled resolutely against depression and *ennui*, a word of which she, for the first time, began to understand the meaning. She wrote long letters to the curé, and his answers, containing every scrap of village news, were eagerly devoured, as well as some beautiful thoughts on higher themes, which he never failed to give her. She pulled down the long-disused books in her uncle's library, and guided by the list the curé had given her—for, in the days of exile, he had attained a good knowledge of English literature—she read a good deal. She practiced on the old long-disused piano in the drawing-room, much to Mrs. Connell's delight. She tried to teach herself Italian; and, as visiting the poor was strictly forbidden by her uncle, she spent some of her own money in buying materials, and made clothes for them.

Then, in the Square Gardens, she made friends with the children who, with their nursemaids overspread the place. She soon became their friend, favorite and slave —was alternately a horse for Master Walter, and a lady in waiting for Miss Beatrice, or a perpetual fountain of story-telling to the whole tribe. Society, she saw literally none; one guest only ever sat at Mr. Morton's table, and his appearance Aimée soon learned to dread, rather than desire. Mr. Hulme was Mr. Morton's partner, a little, wiry man, with sharpe, ferret eyes, and his harsh, cynical conversation was far worse to Aimée than her uncle's silence. He took little notice of her; but it was deeply painful to the poor girl to have all that she held most sacred treated as a fit subject for scorn and ridicule, to hear honor, and faith, and nobility, and truth scoffed at as impossibilities. Many natures might have been warped by hearing such sentiments; but Aimée's childlike faith and innocence were a secure shield, and not one of Mr. Hulme's coarse remarks ever clung to her memory.

(*To be continued.*)

RECEIPTS AND DISBURSEMENTS OF ORPHANS' FAIR.

To the Editors of the Catholic Guardian:

PLEASE publish the following statement of the proceeds of the late Fair for the benefit of the R. C. Orphan Asylum. It will be a gratification to the many friends of the orphans to see how successful their efforts have been to lift from the Institution the several debts, as stated below. There are several other debts, which circumstances prevent us from paying at present, and which will more than consume the small amount on hand. It is likewise a pleasure for us to be able to acknowledge from them the receipt of a sum which is far more than prospects authorized us to expect. To all who have contributed in the most trifling, as well as in a more liberal manner, we thankfully acknowledge their kind assistance and though we know that they have looked for a higher and sweeter reward than our poor words can express, yet we beg them to accept our sincere wishes that the choicest blessings of Heaven may attend them, and grant them many a happy and prosperous New Year.

RECEIPTS.

Mrs. Coleman, Crowley, Gunnison and Urie, $2,140.25½; Miss J. Sullivan and ladies, $1,082.75; Mrs. Rennehan, O'Brien and ladies, $840; Mrs. Maume, and daughters, $750; Orphans' Table, $700.20; Mrs. Myers and Saul, $459.75; Mrs. Fleming and Jones, $376; Mrs. Lewis, O'Meara and ladies, $331.30; Post-office, $288.50; *Fair Messenger*, $220.20; Private Donations, $147; Mrs. Buscough, on piano, $131; Mrs. Donnolly, on Doll, $10; Admission Tickets, $104.65; Messrs. Hogan and Ford, at the door, $315.20; Total, 7,896.80.

EXPENSES FOR THE FAIR.

Rent of Hall, $320; Sundry Expenses, $310.40; Musicians' Fees, $104; Printing, $95.40; Muslin, $92.90; Toys, etc., $72.75; Dolls, etc., $30; Total expenditures, $1,025.45. Net proceeds, $6,871.35.

DISBURSEMENTS OF THE PROCEEDS.

Butcher's bill, $2,746; Taxes, $1,280.10; Wages, $980; Coal, $363.85; Hay, $321; Shoes, $320.95; Street Assessment, $102.10; Groceries, etc., $78.85; Insurance, $50; Gadsby, painter, (as per donation to fair), $32.55; Balance on hand, $595.95. Total, $6871·35.

We also thankfully acknowledge the following Christmas Gifts to the orphans: "A Friend," $100; Dr. J. F. Gibbon, $100; "An Orphan," $50; "A Friend," $10; also, a handsome Oil Painting from "An Orphan."

We hereby return our thanks to the Catholic Publication Company for printing the *Fair Messenger* gratis, and to the several newspapers of the city for publishing and advertising gratuitously.

Very respectfully submitted.

SISTERS OF CHARITY.

R. C. ORPHAN ASYLUM, Dec. 31, 1872.

PRIZE NUMBERS.

The following are the numbers that drew prizes at the Orphans' Fair, recently held at Pacific Hall:

Mrs. Maume's Table—Saddle, 174; Veil, 21.

Mrs. Myers' Table—Set of Silver, 248; Set of China, 187; Napkin Rings, 348.

Mrs. Lewis' Table—Wax Cross, 108; Broché Shawl, 155.

Mrs. Coleman's Table—Bible, 123; Gold Chain, 454; Bust of Pope Pius IX, 73.

Mrs. O'Brien's Table—Gold Watch, 580; Photograph, 139.

Mrs. Fleming's Table—Doll, 231; Wax Cross, 247; Trunk, 219; Syrup Pitcher, 112.

Miss J. Sullivan's Table—Silver Urn, 259; Writing Desk, 44; Statue of Blessed Virgin Mary, 371; Sewing Machine, 224; Watch, 241.

Orphans' Table—Tapestry, 514; Watch, 107; Silver Brick, 205; Ring, 170.

Twenty Assorted Prizes.—No. 1, 373; No. 2, 711; No. 3, 603; No. 4, 349; No. 5, 336; No. 6, 521; No. 7, 393; No. 8, 704; No. 9, 2; No. 10, 181; No. 11, 618; No. 12, 306; No. 13, 143; No. 14, 778; No. 15, 805; No. 16, 804; No. 17, 493; No. 18, 691; No. 19, 286; No. 20, 628.

Twelve Assorted Prizes.—No. 1, 879; No. 2, 374; No. 3, 330; No. 4, 502; No. 5, 673; No. 6. 724; No. 7, 399; No. 8, 828; No. 9, 734; No. 10, 64; No. 11, 887; No. 12, 339. Piano, 308; Trotting Horse, 153.

SPANISH CHURCH.—We are pleased to learn that Father GARRIGA has succeeded in raising about eight thousand dollars toward the erection of a church in this city for the Spanish population. He is so much encouraged that he thinks he can commence the work in a short time.

GOLD HILL.—The favor of our esteemed friend, *Digit*, of Gold Hill, Nevada, reached us just as we were closing our forms, and we have only space to say that it will appear next week.

SANTA CLARA COLLEGE.—The next term opens on the 6th of January, 1873. Entered students, failing to be present on the appointed day, may, according to rule, be excluded from the College until the following term.

A. VARSI, S. J., President.

THE PACIFIC COAST.

Victoria is organizing a beet sugar manufacturing company.

The First National Gold Bank of Stockton has been organized.

It is rumored that a new daily paper is to be started in Santa Rosa.

Stockton is now projecting a narrow-gauge railroad to Ione, Amador County.

The new jail at Vallejo has been flooded by the heavy rainstorm at that city.

Fifteen bodies of murdered settlers have been found and buried in Southern Oregon.

The late heavy rains have made the Yuba River very high. The water rose with a rapidity heretofore unknown.

The travel at Vallejo between the upper and lower town, with teams, is stopped for the present, on account of the mud.

A fleet of nine Russian war vessels is expected to arrive at San Francisco in a few weeks. They come from Yokohama.

It is reported that Mr. Friedlander will build a large grain warehouse at Vallejo, on the site of the demolished elevator.

The Postoffice Department invites proposals for carrying the mails on the Pacific slope, on newly-established routes, for one year from next July.

The Washoe tribe of Indians recently made a raid on the jackrabbits in Beckworth Valley, and bagged them in large quantities. One report says that they got 10,000.

General Bidwell, of Chico, Butte County, pays a State and county tax amounting to $10,000. 58. Judge Pratt's tax on property in the same county amounts to $6,074. 35.

Alvinza Hayward has sold to the Pacific Reclamation Company, swamp and overflowed land in Napa and Sonoma counties, amounting to 10,000 acres, for $120,000. It cost $40,000.

The grandest forest of pine timber in California, containing white, yellow and sugar pine, cypress and arbor vitæ and other trees valuable for timber, lies between Susan Valley and Pitt River.

Boutwell has accepted a proposition of Edward Cadwalader and Samuel Poorman to sell the property on the corner of Fourth and L streets, Sacramento, for $30,000, for a new Government building to be erected on that site.

The San Jose woolen mills give employment to eighty-five hands—twenty-four men, three girls, five boys and fifty-three Chinamen. Twenty thousand dollars' worth of goods are finished up per month for wholesale trade.

John Bidwell and H. Bay, two of the committee appointed to investigate the reliability of the company engaged in the construction of the Benicia and Red Bluff Narrow-gauge Railroad, will visit San Francisco for that purpose.

Taylor, agent of the Central Pacific Railroad at Roseville, is the owner of a dog, which recently gave birth to five pups, one of which subsequently died. Taylor saw the mother take the dead pup in her mouth, and, following, he saw her go down into the garden, dig a hole, put the remains into it and cover them over completely with earth.

A terrible snow-slide occurred at Little Cottonwood, Utah, yesterday. Eight or ten teams and teamsters were swept 1,500 feet across Cottonwood Creek. Three of the teamsters were shoveled out alive. It was ascertained that eleven men were buried in the slide, some of them being strangers from the East, but their bodies had been recovered.

It has transpired that Ex-Senators Boggs and Lewis of Tehama, forming, with others, the Tehama Consolidated Mining Company, after having erected a costly thirty-stamp mill, and run it a week on the rock of the quartz mine in Nevada, which they bought on a showing of assays running from $30 to $100 per ton, find they have bought a "salted" mine, the rock of which does not yield a trace of gold or silver in the working process.

GENERAL NEWS ITEMS.

Ice on the Potomac, at Washington, was six inches thick last week! Comfortable!

Susan B. Anthony, and fourteen other women, who voted in New York, at the last election, have been held by the United States District Court. Their bail was fixed at $5,000. The election officers were also held to answer for receiving their votes.

An ice-gorge in the Mississippi, above Memphis, gave way on Friday of last week, and came down with such force as to sweep away, crush and sink a large number of boats and barges. The loss will probably reach $500,000. In coal, upon barges which are sunk, there was a loss of $130,000.

During religious services in the Baptist Church at Williamsburg, Pennsylvania, on Christmas, the floor suddenly gave way and precipitated five hundred persons into the cellar. Fourteen of the number were killed, and about forty injured. The horror of the scene was increased by the contents of the lamps igniting and threatening the destruction by fire of the building and those of the inmates who could not escape. Those who had not been injured succeeded in extinguishing the flames.

A Washington special contains the following information of a diplomatic character just received here from Mexico. It is construed by members of the diplomatic corps to be indicative of a general revolution in that Republic, and the impression is, that by or before February 1st, a revolution against the new Government of President Lerdo de Tejada will occur: "The previous reports given in this correspondence of uprising in the States of Coahuila and Chihuahua were decidedly anticipative of the above fact. That the people of Mexico are, to a great degree, turbulent, is not disguised or denied."

A very heavy snow-storm occurred, on Thursday of last week, in the New England and Northern States. In many of the cities the street cars were blocked up, as it was impossible for the men employed for the purpose to keep the tracks clear. Railroad trains, generally, were blocked up on the mountains. The thermometer ranged from six to forty degrees below zero. The Mississippi was nearly frozen over at Memphis. The snow extended to most of the Southern cities. A foot and a half of snow fell in New York. In Columbia, South Carolina, the storm of snow and sleet was heavier that was ever known before.

A DEPLORABLE CALAMITY.

THE fire at Fifth Avenue Hotel has created an unwonted excitement throughout the city. Indifferent as the public is, in general, to loss of life, the circumstances surrounding this deplorable calamity, and investing it with tenfold horror, has aroused a storm of indignation that can not be allayed by smooth-spoken excuses or plausible explanations. These deaths were not the result of accident—accident may have caused the fire, but accident had nothing to do with the deaths. It was not by accident that those poor girls were imprisoned for so many hours in the twenty-four. It was not by accident that they were cut off from escape by door or window. It was not by accident that they were caged, and barred, and bolted in. It was not by accident they were left to sleep the sleep of death, or to awaken amid the horrors of that den of fire. These were not accidents; and, but for these, the accident of the fire would not have cost one human life. These poor girls appeared to have been deliberately sacrificed—offered up as a holocaust to secure the tranquility of the guests in the lower stories. It would not do to have them alarmed—that calamity must be avoided, at any risk—aye! even at the risk of a dozen or more lives. Better a dozen poor girls should die the death than ladies and gentlemen boarding in the hotel should be fluttered. What were they, after all, but servant girls, "whom nobody owns?" And so they were left to their fate—a fate too horrible even to be imagined. The hotel authorities forgot, or rather, we should say, "*remembered* to forget" them, while every exertion was made to save the furniture of the establishment or the luggage of the guests. And yet it must have been difficult, too, for the shrieks of the poor caged and tortured creatures pierced through the barred doors and deadened flooring, and were heard above the noise and confusion within and without. Such cold-blooded atrocity finds no parallel save in Pagan Rome, or among the red men of the American forests.

It is to just such heartlessness as has been displayed in the present case that society is indebted for the Communists and Internationalists that to-day threaten its peace and security. It is just such heartlessness that gives color to the general charge made against capitalists by the dangerous classes. And the man who, by his conduct, puts a weapon into the hands of these dangerous classes, is as much an enemy to society as the Communist who fires a building.

In every land labor now is in a sullen and carping mood, and therefore a public indifference to the sufferings of the poor is as unwise as it is unchristian. The callousness of heart and carelessness of the lives of the poor and dependent, which marks epochs of wealth and luxury, are beginning to show themselves here, as the Fifth Avenue Hotel horror startlingly testifies. And when capital grows heartless, we do not wonder if labor becomes unreasonable. Let us cease to denounce the mad orgies of Paris *petroleurs*, when civilized Christian men in New York can coolly leave twelve defenseless girls to be burned alive rather than disturb their guests or injure their business.—*Metropolitan Record.*

COTTON IN MERCED COUNTY.

THE San Joaquin Valley *Argus* of December 7th has this local intelligence: The cotton planters in this section of the county have nearly completed gathering their crops; and Colonel Strong and the Buckley Brothers, occupying adjoining farms, are each running their gins and turning out five or six bales per day. Colonel Strong's machinery is run by horse-power, and does the work as handsomely as could be wished. He packs his cotton in a hay-press, and, though the bales are rather light, they look handsome, and will preserve the lint well. He informs us that he will finish picking, in about two weeks, his crop upon the Merced plantation, amounting to about 130,000 pounds of seed-cotton, or about 100 bales of clean lint. The Buckley Brothers run their gin by steam-power, and pack with their hop-press, run by hand-power. They inform us that the bales they have turned out weigh from 250 to 295 pounds, and they calculate their crop will amount to 150 bales, most of which they will ship to Europe, that it may be brought into direct competition with the cotton of other parts of the world, and its true rank and value be ascertained. They think that California cotton will be in good demand in the English markets when their samples are placed on exhibition, or the staple has been tried by the manufacturers. They have a force of seventy hands at work picking out the cotton in their fields, and will not finish gathering for two or three weeks yet. They inform us that they have made arrangements for a very large increase in the acreage to be put in cultivation in cotton on their farm the coming season, a large part of which will be tilled by tenants who have had considerable experience in cotton-raising in the States bordering on the Gulf Coast. Major John L. Strong is superintending the gathering of the crops on the Mariposa Creek, in this county, and we learn, from gentlemen who have visited the plantations, that the cotton is not only of excellent quality, but is turning out largely. From what we can gather of farmers in regard to their intentions, the cotton crop of 1873 will be three or four times greater than that of this season.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, he urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:

JAMES R. KELLY, President.
W. S. GREEN, Secretary.
JOHN KELLY, JR., Treasurer.

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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

ANNUAL MEETING.

IN accordance with the Constitution and By-Laws of the CATHOLIC PUBLICATION COMPANY, notice is hereby given that the annual meeting of the Stock-Holders will be held at the office of the Company, 403 Sansome Street, San Francisco, at one o'clock, P. M., on Monday, January, 6th, 1873, for the purpose of electing a Board of Trustees, for the ensuing year.

W. S. GREEN,
Secretary Catholic Publication Company.

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Opera Glasses, Barometers, Microscopes, Gold Spectacles, Pebble Spectacles, Marine and field Glasses, Etc. Pocket Cutlery, Port Monnaies,

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dec21-6m

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REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

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Money always refunded in case a patient leaves before the expiration of the month.
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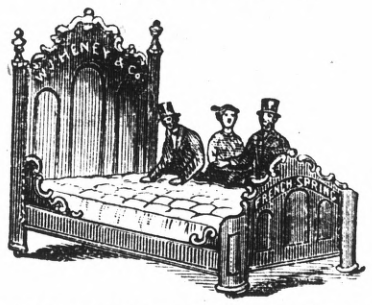

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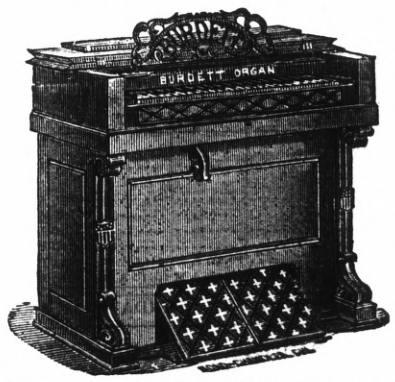

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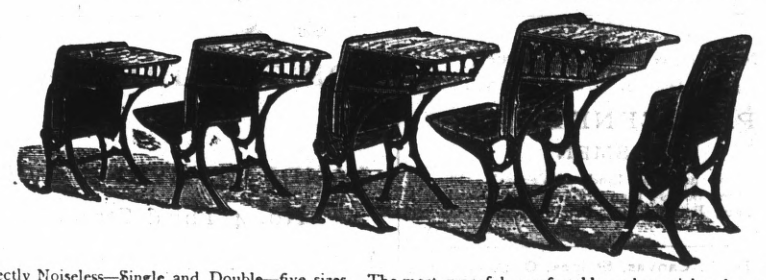

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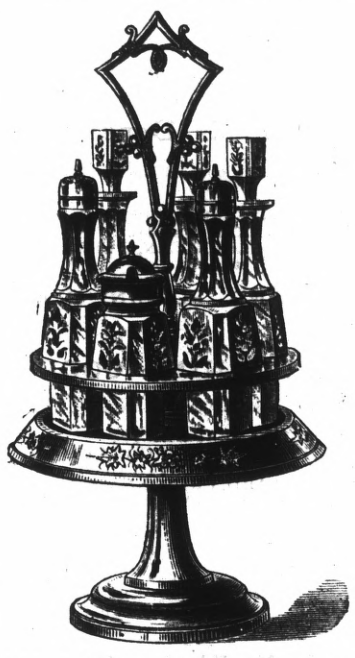

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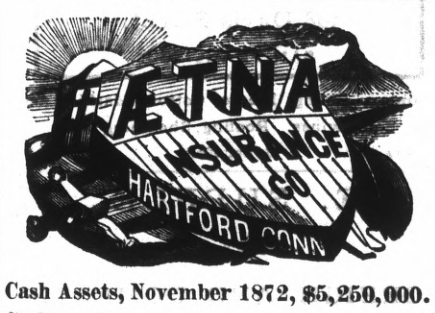

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LANDERS, BYRNE & CO.

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ARE NOW OPENING A SPLENDID STOCK OF

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SUITABLE FOR

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CONSISTING OF

BLACK SILKS from the best manufactories.
COLORED SILKS in all shades.
IRISH POPLINS, direct from Pim Bros., Dublin.

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Will be found a splendid line of colors in

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C. P. R. R.

Commencing Monday, August 26, 1872 and, until further notice, Trains and Boats will leave San Francisco.

7.00 A. M.—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M.—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M.—*S. F. & N. P. R. R. Steamer (from Broadway Wharf)—Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M.—*Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M.—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M.—*Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M.—*Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P. M.—*Sacramento Steamer (from Broadway Wharf)—Touching at Benicia and Landings on the Sacramento River.

6.30 P. M.—Overland Emigrant Train (via Oakland). Through Freight and Accommodation.

TRAINS AND BOATS ARRIVE AT SAN FRANCISCO

From Sacramento and Way Stations, via Vallejo 12:00 A. M., and 8:40 P. M.

Sacramento, via Oakland, 2:20 P. M., and 8:45 P. M.

San Jose, via Oakland, 10:40 A. M.

San Jose (Southern Pacific) 8:50 and 10:10 A. M., and 5:50 P. M.

OAKLAND BRANCH.—Leave San Francisco—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 12:20 and 3:00, to Oakland only.)

Leave Brooklyn—*5:30, 6:40, 7:50, 9:00, 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

Leave Oakland—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—Leave San Francisco.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M (7:20, 11:15 and 5:30 to Fruit Vale only.)

Leave Haywards—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

Leave Fruit Vale—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

Trains South.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy.....Arrive	12:30 P M	.....	.....
Pajaro.....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas.....Arrive	3:45 P M	.....	.....
Hollister....Arrive	2:40 P M	.....	.....

Trains North.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....	.....	.....	11:05 A M
Salinas.....	.....	.....	10:00 A M
Castroville.....	.....	.....	10:40 A M
Pajaro.....	.....	.....	11:30 A M
Gilroy.....	.....	.....	1:10 P M
San Jose.....	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive..	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

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THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

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